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Annual Report

OF THE

FOREIGN COMMITTEE.

1872.

THE Foreign Committee are happy in being able to open their Thirty-seventh Annual Report with an encouraging review of the past year, and with hopeful prospects in the year upon which they have just entered.

The fact that in a number of the Dioceses the members of the Board of Missions have organized themselves into auxiliary committees, in order to add efficiency to the work; that at the Convention of one Diocese (that of Central New York), a General Missionary Meeting was made a prominent event of the occasion, and that the Delegate Meetings held during the year were seasons of more than ordinary interest, are hailed as full of happy omens at home. There have been equally animating exhibitions of a general Missionary spirit in the field abroad. The Jubilee year has been celebrated in Greece, Africa, China, and Haiti with peculiar fervor, and has been the occasion of offerings which have, both in their amounts and in the points to which they have been appropriated, manifested the largest-hearted charity. And, last, the Committee have the great satisfaction of reporting that though, owing to a slight falling off in the amount received from individuals and legacies, the total receipts of their Treasurer have not been quite as large as last year, the amount received from Parish collections, the truest gauge of interest, has been larger by \$2,318.93, and that there has been, in the number of Parishes who have shown interest in the work by making collections for it, the unprecedented increase from 794 contributing Parishes in 1871, to 1,063 in 1872.

But there is another side to the picture. Would that it were right not to draw attention to it! And let it not be seen outside the household of

faith, lest it give occasion to the enemies of the LORD to blaspheme. THERE ARE MILLIONS UPON MILLIONS OF MEN FOR WHOM CHRIST DIED AMONG WHOM HE HAS NOT BEEN NAMED. THERE IS NO ONE TO NAME HIM AMONG THEM BUT HIS REDEEMED PEOPLE; AND YET THERE ARE IN THE CHURCH IN THIS FAVORED LAND 2,000 CONGREGATIONS OF SWORN SERVANTS OF JESUS CHRIST WHO DO NOT SO MUCH AS LIFT A FINGER, OR CONTRIBUTE A DOLLAR, IN ANY DIRECT EFFORT, TO SHOW FORTH AMONG THESE HEATHEN CHRIST'S PRAISE.

The following condensed table will be of interest in this connection:

TABLE SHOWING RECEIPTS, ETC., SINCE 1868.

Year.	Whole No. of Parishes.	No. of Parishes contributing to For. Com.	Amount rec'd from Parishes.	Amount rec'd from Individuals.	Amount rec'd from Legacies.	Total Receipts.
1868-69...	2,472	752	\$67,391 11	\$10,024 88	\$10,925 92	\$88,341 91
1869-70...	2,512	719	59,756 48	4,422 11	15,884 99	80,063 58
*1870-71...	2,605	794	76,819 93	17,218 07	18,799 25	112,837 25
1871-72...	2,700	1,063	79,138 86	13,999 87	17,594 08	110,732 81

The personnel of the office remains as last year:

Rev. WILLIAM H. HARE, Secretary and General Agent.

Rev. S. D. DENISON, D.D., Honorary Secretary.

Rev. JOHN LIGGINS, formerly of the China Mission, still confined most of the time to the house, renders valuable assistance in editing *THE SPIRIT OF MISSIONS, HOME AND ABROAD*, and *THE CARRIER DOVE*.

THE SECRETARY AND GENERAL AGENT.

The Secretary and General Agent has great cause to be thankful for the abundant courtesy which he has received from his brethren, and he trusts that if he has seemed to any of them to have pressed the work of Foreign Missions upon them even to the point of officiousness, his conduct will lose this appearance when looked at in the light of that mutual understanding which is to be supposed to exist, viz.: that the work which he cares for is their work, not his own; that they have, of their own will, made it his special care to be watchful for it, because it is confessed that they, in the pressure of their special duties, may overlook it, and that, like a servant appointed to arouse his master in the morning, the Secretary is to be guided by the instructions which his brethren give him at missionary meetings, when they are awake to the claims of

* There was a mistake last year in the figures in this line which is here corrected.

Foreign Missions, and not by the impatience with which they may treat his appearance at their doors when they are, so far at least as Foreign Missions are concerned, half asleep.

The ideal which he has set before him, and that not merely as a moral stimulus, but as a result to be actually arrived at, is that the work of planting the kingdom of God among the heathen, and a statement of its condition, together with an appeal for an offering in its behalf, according as the Lord has prospered them, shall, at least once every year, be presented by the Rector, or some one else, to *every congregation, great and small, in our Church.*

No congregation, whether an established parish or a missionary station, can be injured (on the contrary, it must be helped) by being made to know the world-wide enterprise of the Missionary leaders of the Church of which it is a part; nor will any individual be wronged, if, when he knows that his brethren have gone to war, he is called upon to give for their support according as God has prospered him.

The Committee thank God for those brethren, who, though their lot is cast among the hard places of the land, have encouraged them to hold fast to this idea, have stood up like men against the petty spirit which sometimes erects itself in congregations with ominous frowns against collections for outside objects, and who have staked their popularity upon their duty to call upon the people to co-operate in the work of preaching "the Gospel of the kingdom among all nations." To bind together all the parts of the body, however locally separated, in interest in each other, is, in the Gospel, a duty of supreme importance. The Committee will spare no pains to call out the charity of the little flocks in foreign lands in the spiritually destitute here at home, and this duty many of these flocks have, as will appear, been more than ready to do. May Antioch soon be able to contribute abundantly to the aid of the poor saints at Jerusalem!

A few instances of the large-hearted charity which has been growing here at home, and from which the Committee are glad to believe the increase in the number of contributing parties has resulted, will interest the members of the Board, and will serve as a more conclusive appeal in favor of large-heartedness than any words that the Committee could devise.

Thus writes the faithful Missionary among the Dakota Indians at the Yankton Agency :

"Some weeks ago I had given notice that on Christmas-day we should take up a collection, to be devoted to Christian work among some other people. I impressed it upon them, that as they themselves had already received great benefits from the Gospel, so they should now seek to aid this holy work among others. I told them I knew they had but little money, but their women were very skillful in making moccasins and such things, and that if they were so disposed they might put these things on

the plates as they could be sent away and sold for that purpose. This was all the preaching I did on the subject. I expected to see about \$3. When the catechist brought the alms-basins to me I could scarcely restrain myself from bursting into tears at the sight. The free-will offerings from this people, so poor, needing money so much, and with so few opportunities for gaining a dollar, amounted to \$22.26. This we propose to devote to our dear friends of the Greek Mission."

Another brother writes: "Herewith please find one dollar and sixty-five cents (\$1.65), result of collection taken for benefit of Foreign Missionary Board. I regret the amount is not much larger. But WE ARE VERY POOR. Little as the sum is, I believe it to be the first recognition of its duty by this Parish towards the Foreign Board, although it has existed as a Parish some eighteen or twenty years. But I purpose, God helping me, to rectify this great error, and have the people realize the fact that they are a part of the whole Catholic Church, hence that they must not, as heretofore, confine their contributions to the wants of their Parish and Diocese."

Still further, numbers of women have brought, or sent, articles of jewelry to the Mission Rooms, with the request that they might be sold to advance the work of CHRIST. The little fingers of the children in our schools in Greece have been busy in making articles to be sold for the benefit of the work among the Chinese and the Indians. One of the Mission stations in Africa has sent an offering for the aid of the Missionary work in Haiti, and our Chinese converts in Shanghai have contributed over a thousand dollars for the succor of one of their former teachers, now resident in this country, and have sent offerings hither in aid of our Domestic Missions, and for the education of young men for the ministry.

With these instances of love before us, the hope grows brighter and brighter that nothing in the Missionary enterprise is impossible, and that the time will yet come when our Missionaries, standing face to face with the massed strength of heathenism, shall, on looking homewards, behold—what will be worth more in its moral influence than millions of dollars from a few individuals—the exhilarating sight of every Parish in the land falling into line, and giving its offering to the work of Foreign Missions, and thus practically announcing its loving faith in the establishment of the kingdom of God throughout the world as a consummation worth longing for and working for.

RECEIPTS AND PAYMENTS.

Receipts of the Foreign Committee from October 1, 1871, to October 1, 1872, including interest on Trust Funds	\$110,732 81
Of which contributed for Mission in Greece.....	\$441 83
" " China and Japan.....	9,110 02
" " from estate of Rev. Cleveland Keith, 12,529 87	_____
	21,639 89
" " Mission in Africa.....	8,419 75
" " Haiti	399 29
" " Specified objects..	2,949 60
" " General Fund (of which from Mission- ary Boxes, \$6,934.44).....	76,882 45

Balance due Treasury to new account.....	110,732 81
	4,537 81

	115,270 62

The expenditures for the same period were:

For the Mission in Greece.....	\$5,095	48
" " China and Japan.....	32,473	77
" " Africa.....	33,975	10
" " Haiti	6,271	11
Specified Objects.....	1,368	91
History of Foreign Missionary work.....	1,287	51
Publications.....	7,244	42
Missionary Publications (on store for sale).....	471	05
Library.....	76	60
Woman's Department.....	207	86
General Expenses—Salaries of Secretaries and Clerk hire	8,509	29
Board Missions Printing.....	487	26
Missionary Box Association.....	400	21
Rent.....	1,209	00
Traveling Expenses.....	429	89
Foreign and Domestic Postages, Freight, Insurance, etc.	1,692	64
Balance due Treasurer October 1, 1871.....	1,540	65
Amount received from the Estate of Rev. Cleveland Keith withdrawn and invested.....	12,529	87
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Balance brought down, due Treasurer Oct. 1, 1872.....	\$4,537	81
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	115,270	62

LEGACIES

Port Chester, N. Y.....	Estate of Reed Peck.....	\$558 21
Baltimore, Md.....	" Mrs. F. D. Taylor.....	985 00
Brooklyn, L. I.....	" Susette Laurent.....	25 00
Cherry Valley, N. Y.....	" Lucy Shannon.....	1,000 00
Philadelphia, Pa.....	" Aug. Lehman.....	57 00
" "	" Rev. Dr. Vaughan.....	500 00
" "	" Mrs. R. Wetherill.....	95 00
Cooperstown, N. Y.....	" Theo. Kees.....	500 00
Rochester, N. Y.....	" Mrs. A. J. Brackett.....	94 00
Pittsburgh, Pa.....	" Ebenezer Brewer.....	1,000 00
China.....	" Rev. C. Keith.....	12,529 87
Bedford, N. Y.....	" Rachel Nash.....	250 00

PROVISION FOR BISHOP PAYNE.

The Foreign Committee were more than ready to conform to the mind of the Board, as expressed at their last meeting regarding the pro-

priety of making provision for the maintenance of the former Bishop of Cape Palmas, now invalidated. They have taken the necessary action, and in doing so have been glad to guide themselves by the Bishop's wishes.

ACKNOWLEDGMENTS OF BENEFACTIONS FROM SOCIETIES.

The Committee would again record their grateful acknowledgments to the American Bible Society, which has, for the last two or three years, made provision for the whole amount of Dr. Schereschewsky's salary, as well for that of his teacher, with an allowance also for the expenses of a copyist.

At the principal station of the Mission in China, Shanghai, the Missionaries have from time to time, through a course of years, made translations of small books and tracts for the use of the Mission. A large portion of the expense of this has been met by appropriations from the American Tract Society, and the Committee desire here to record their cordial acknowledgments to this Society for the kind and liberal spirit with which the applications of the Committee have uniformly been met.

To several Societies of our own Church special thanks are due. These include The New York Bible and Prayer Book Society, and The Bishop White Prayer Book Society, from both which Societies gifts of Prayer Books have been received; the Bishop White Parish Library Association, which has made a handsome gift of books for the use of the Rector of Holy Trinity Church, Port-au-Prince; and the Evangelical Knowledge Society, which, besides generous gifts of books to our Missions, has prepared a French edition of the compilation known as The Mission Service for the Mission in Haiti, and furnished the Mission with five hundred copies of it.

PUBLICATIONS.

THE SPIRIT OF MISSIONS and HOME AND ABROAD will be the subject of a report to be presented by the Secretaries jointly.

THE CARRIER DOVE has a circulation of 40,000 copies, a large increase over last year. No pains are spared to add to the attractiveness of this paper, which the Committee highly prize as their special organ of communication with the children, who are a most interesting, and, as will appear further on in this Report, a most liberal portion of the benefactors of the Foreign Missionary work.

FAMILY MISSIONARY BOXES.

Fourteen thousand two hundred of these boxes have been sent out since the first inception of this mode of gathering. The receipts from them have in the year past amounted to \$6,934.44. The amount received, during the year, from the children of the Church, through these boxes and Sunday-school collections, has been \$12,638.53.

The Secretary and General Agent has found great pleasure in addressing, as opportunity offered, these bright and happy givers, and can speak for the Missionaries in the field as well as for himself, when he says that many a cloud has been lifted from their hearts by the knowledge that the work committed to them has helpers so ready to give, and so potent in their influence before the face of our common FATHER.

RESIGNATION AND ELECTION.

The vacancy in the Foreign Committee, occasioned by the resignation (upon his elevation to the Episcopate) of the Rev. Dr. Howe, long a valued member of the Committee, has been filled by the election of the Rev. Wm. R. Nicholson, D.D., Rector of Trinity Church, Newark, N. J.

MISSIONARIES NOW IN THE SERVICE OF THE CHURCH IN THE FOREIGN FIELD.

GREECE.

	<i>Stations.</i>	<i>Entered on Duty.</i>
Miss Marion Muir.....	Athens.....	1867.

AFRICA.

Rev. J. G. Auer.....	Cavalla.....	April, 1862.
Rev. G. W. Gibson (Liberian).....	Monrovia.....	January, 1854.
Rev. Alex. Crummell "	Caldwell	1853.
Rev. A. F. Russell "	Clay Ashland.....	1854.
Rev. S. D. Ferguson "	Mt. Vaughan.....	1863.
Rev. N. T. Doldron "	Congo Town.....	January 1, 1869.
Rev. R. H. Gibson.....	Greenville.....	1871.
Rev. Samuel W. Seton (Native).....	Hoffman Station...	
Mrs. Auer.....	Cavalla...	
Mrs. Ware.....	Cavalla.....	1867.
Miss Margareta Scott.....	Cavalla.....	March, 1865.
Miss J. DeB. Gregg.....	Rocktown.....	1867.
Miss M. E. Savery.....	Absent.....	1867.
Miss F. J. Botts.....	Cape Palmas.....	1871.
Mr. Rodger Fuller, Catechist.....	Kbeh-Kbeh.....	
Mr. —— Tucker "	Toto-Korie.....	
Miss Sarah Barclay, Teacher.....	Monrovia.....	
Mrs. S. Simpson "	Cape Palmas.....	
Mrs. Ann Toomey.....	"	
J. J. Blyden (Liberian, Candidate for Orders).....	Bassa.....	
— Clark " " " " "	"	
J. Neyle (Liberian) Catechist.....	Greenville.....	
John T. Thorpe, Teacher.....	Crozierville.....	
L. L. Montgomery (Liberian), Teacher, Candidate for Orders.....	Cavalla.....	
W. M. R. Richards (Liberian) Candidate for Orders, Catechist.....	Monrovia.....	
Edward Hunt (Liberian), Teacher.....	Cavalla.....	
M. P. Valentine (Native) Candidate for Orders.....	Rocktown.....	
Jos. A. Russell " " " " "	Tebo.....	
Samuel Boyd (Native), Teacher.....	Fishtown.....	
Alonzo Potter " " " " "	Hoffman Station...	
John Farr " " " " "	Halt-Graway.....	
B. B. Wisner " " " " "	Cavalla.....	
Merrick White " " " " "	Gideyatabo.....	
John Bohlen " " " " "	Bohlen.....	
Richard Killer " " " " "	Rockbookah.....	
O. E. Shannon " " " " "	Kabla...	

	CHINA.	Stations.	Entered on Duty.
Rt. Rev. C. M. Williams, D.D.	Shanghai		1856.
Rev. Robert Nelson	"		1851.
Rev. E. H. Thomson	"		1859.
Rev. S. J. Schereschewsky	Peking		1859.
Rev. A. C. Höhing	Hankow		1865.
Rev. S. R. J. Hoyt	Wuchang		1869.
Rev. W. J. Boone	"		1869.
Rev. Kong Chai Wong	Shanghai		1852.
Rev. Yung Kiung Ngan	Hankow		1868.
Mr. Hoong Niok Woo, Catechist	Shanghai		
Mr. Kia Sung Ting	"		
Mr. _____	Peking		
Mr. Yang, Teacher	Wuchang		
Mrs. Nelson	"		1851.
Mrs. Thomson	"		1853.
Miss L. M. Fay	"		1851.
Mrs. S. Schereschewsky	Peking		1867.
Mrs. Hoyt	Wuchang		1869.
Mrs. Boone	"		1869.
	JAPAN.		
Rev. A. R. Morris	Osaka		1871.
	HAITI.		
Rev. J. T. Holly	Port-au-Prince		1867.
Rev. S. D. Bauduy	" " "		1867.
Rev. Julien Alexandre	Cabaret Quatre		1867.
Rev. Pierre E. Jones	Jeremie		1872.
Rev. Chas. E. Benedict	Cayes		1872.
Mr. Alex. Battiste, Catechist	Port-au-Prince		

INCREASED SUPPLY OF MISSIONARIES.

The Foreign Committee have hailed with joy the call which has come to us from the mother Church, to set apart Friday, December 20th next, as a day of special intercession, throughout the Anglican communion, to ALMIGHTY GOD for an increased supply of Missionaries. They have adopted the following minute:

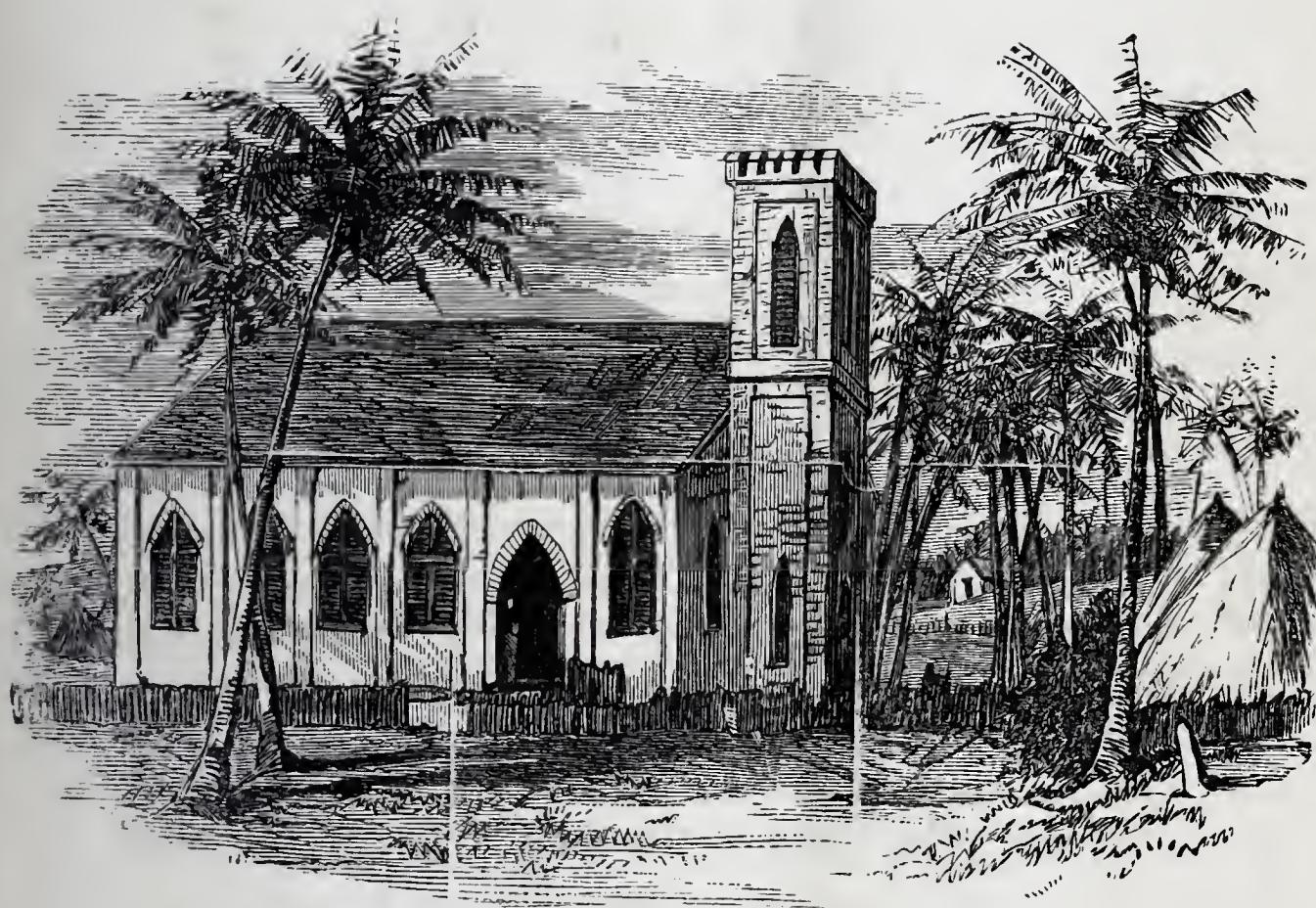
The whole work among the heathen committed to the Foreign Committee is most painfully embarrassed by the want of faithful Missionaries.

Not a single clergyman has been added to the staff in Africa for a number of years.

Most urgent appeals for a clergyman and a Missionary physician, to take advantage of the marvellous condition of Japan, have been in vain.* And because of the lack of two or three Missionaries, Suchow, a city of China, with a population of about one million, and utterly destitute of the Gospel, whose needs have been urged upon the Church for years, is still unoccupied.

The Committee desire respectfully to present this minute to the Board of Missions, with the prayer that the Board will take such action as they shall deem most suited to bring to the conscience of the members of our Church the duty of engaging heartily in the special intercession proposed.

* True at the date of the adoption of this minute. Since then this need has been, in part, most happily supplied.



CHURCH OF THE EPIPHANY, CAVALLA.

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This minute is also commended to all Missionaries and other agents of the Foreign Committee, in all parts of the Missionary field, with the request that the day named may be duly observed.

THE CLEVELAND KEITH CONTINGENT FUND.

Among the receipts of the year has been the sum of \$12,529.87, which has been paid into the treasury by the executor of the estate of one of the former Missionaries of the Board in China, the Rev. Cleveland Keith. On the final settlement of the estate, it is expected that between one and two thousand dollars more will be received.

The Foreign Committee desire to pay an affectionate tribute to the memory of this devoted servant of JESUS CHRIST. He was a man of well-trained and scholarly mind, and of a most devout and gentle spirit. Having determined to give his life to the preaching the kingdom of CHRIST in China, he left his native land and arrived at Shanghai on Christmas Day, 1851. He was led by considerations of health to direct his energies to literary labors, and translated a great part of the New Testament, and some books of the Old Testament, into the dialect of Shanghai, and labored, in connection with Bishop Boone, in rendering the Prayer Book into the same dialect. He also completed a dictionary of the same colloquial, which is spoken by thirty millions of people, but, by a mysterious Providence, the manuscript was lost at sea. After being eleven years in China, Mr. Keith determined upon a visit to his native land, for the benefit of the failing health of Mrs. Keith. The story of the remainder of his career is thus given by the Rt. Rev. the Bishop of the Diocese of California, in a letter addressed by him to the Secretary and General Agent :

In June, 1862, a ship arrived at San Francisco, from China, among the passengers of which were the Rev. Cleveland Keith and his wife, the latter being very ill. I was in the mountains at the time, but Mrs. Kip, hearing of their arrival, sent them an invitation to come to our house. Mrs. Keith was brought on a mattress on the door of a state-room, and was obliged to rest for an hour in the parlor before she could be carried up to her own room. I returned a few days after, and for the first time made the acquaintance of Mr. and Mrs. Keith. For a fortnight Mrs. Keith lingered between life and death, and then, at ten o'clock in the evening, entered into rest. The burial service was read by Dr. Brotherton and myself, and her remains were placed in a vault until they could be sent to the East.

As Mr. Keith left the room, after her decease, he said to me: "Now, I will return to China." The object of his going East—his wife's health—existed no longer. Unfortunately for the Church, he changed his mind, a few days afterwards, and determined, as so much of the voyage had already been taken, to visit his old home.

He spent another fortnight with me, waiting the departure of the steamer, and I have never met with any one to whom, after so short an acquaintance, I became so much attached. While he was one of the most refined gentlemen, he was also one of the most single-hearted, devoted Christians I have ever seen. His heart was in his work in China. We

had many subjects in common, some arising from the fact that I had once been a member of the Virginia Theological Seminary, when his father, Rev. Reuel Keith, D.D., was its head.

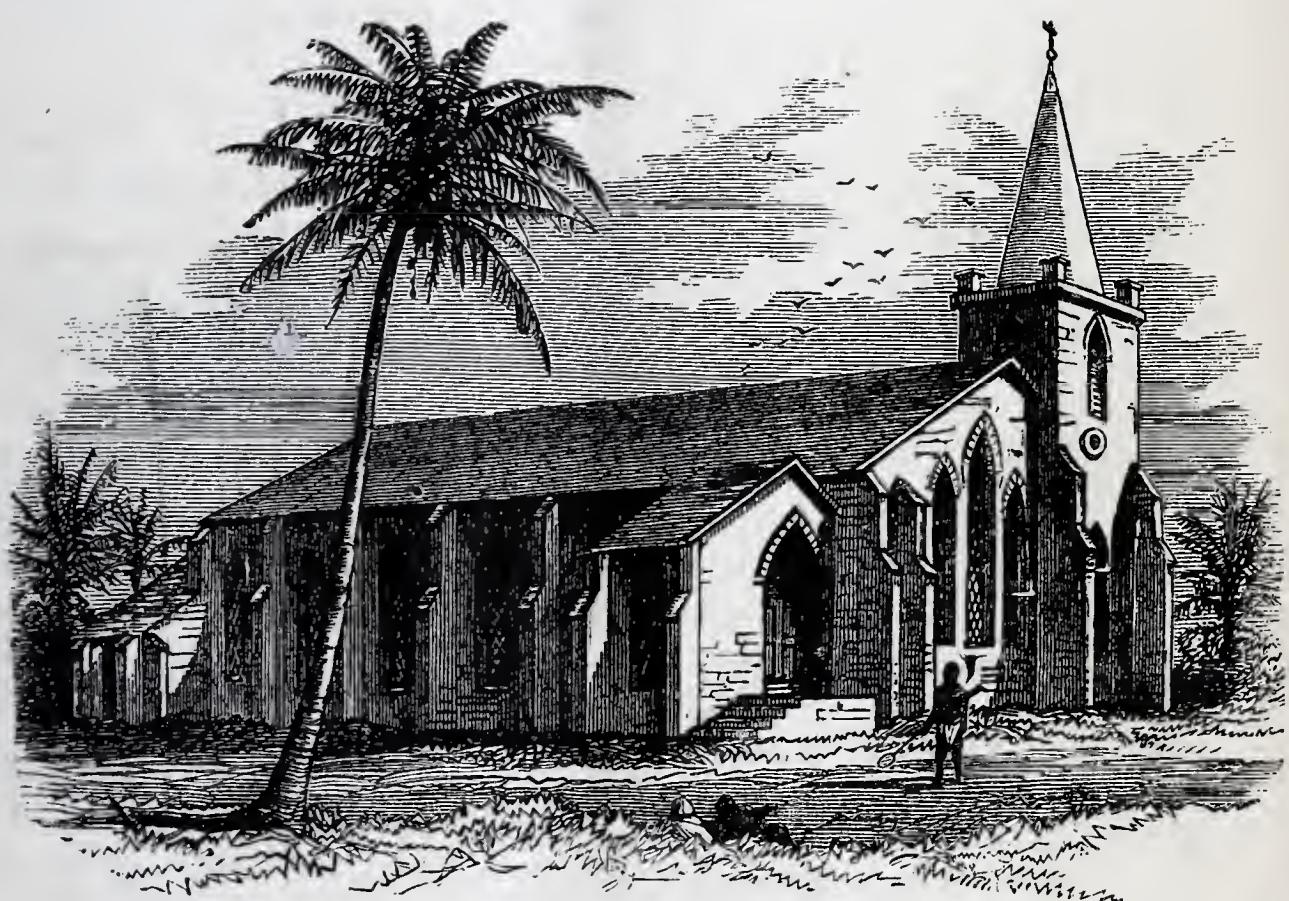
He was to sail on Monday, in the *Golden Gate*, and unfortunately I was obliged to leave town on Saturday for an appointment next day. Mr. Keith drove down to the steamer with me on Saturday afternoon, and we parted on its deck. He had become very much interested in Missions in California, and his last words to me were, as he took leave, "GOD bless you and your labors in this land," and so we parted, never to meet again in this world.

On Sunday morning he took my place in Grace Church; in the afternoon, he officiated at a Mission station, and in the evening, preached for Dr. Brotherton in St. John's Church, Mission Dolores. When the next Sunday closed, he was with GOD.

I had invited a gentleman of our Church to breakfast with Mr. Keith on Monday morning, and then accompany him to the steamer. This was done, and amid the deep regrets of my family and other friends he left our shores. A fortnight after came the news of his sad end. For one week they had a prosperous voyage. Sunday dawned a beautiful day, and they were running down the coast of Mexico within sight of the shore. There was Morning Service in the saloon, when Mr. Keith preached. Dinner followed, and while they were at table came the alarm of fire. The light woodwork of the steamer caught like tinder, and in a few moments the case was hopeless. She was headed for shore, but when two miles off her machinery stopped, and she was entirely wrapped in flames. The boats could take but a few of the passengers, and the strong threw themselves into the water and endeavored to swim to land. At this trying hour Mr. Keith exhibited the courage of a true Christian. A most worldly man, who escaped, after commenting on Mr. Keith's courage, remarked, "After all, it is a great thing to be a Christian." He cheered those he could, and his last act was to bind a small child to the shoulders of a man who was about to attempt to swim to land. Then, when nothing else remained to be done, he threw himself into the water and swam towards the shore. He was seen to approach near it, but was lost in the surf which broke upon the coast.

When the news reached San Francisco, the wide lamentations with which it was met showed how strongly Mr. Keith had won the love of all who knew him. Agents were sent down to secure the bodies which came ashore, and I had every exertion made to recover that of our friend. But it was in vain, and his remains never came ashore. He sleeps beneath "the resounding sea," until the sea shall give up its dead; but if our Church had its Calendar of Saints, to whom our LORD could address the declaration, "For my name's sake thou hast labored and hast not fainted," on the list would stand high the name of CLEVELAND KEITH.

By his last will Mr. Keith bequeathed most of the property of which he died possessed, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Foreign Committee, with the expression of a desire that the property devised should be a permanent fund for the benefit of the Mission in China, either as a sum to be borrowed from at the season of the year when contributions are few, and repaid again when they are plentiful,



ST MARK'S CHURCH, CAPE PALMAS.

or in such other way as the Committee should think best to promote the interests of the Mission.

The Committee intend to be guided religiously by the wishes of the departed benefactor. They have invested the amount received from his estate, and have designated it "The Cleveland Keith Contingent Fund;" and they have directed their Treasurer to keep it intact, and to use it as collateral on which to borrow money whenever such action shall be necessary to meet the financial needs of the China Mission. They desire to lift this act of Cleveland Keith up before the Church both as a deed of beautiful devotion fitted to crown so disinterested and beautiful a life, and as an act of intelligent faith in the China Mission by one who knew it within and without, which, even if it stood alone, would be to them, and, they believe, to their brethren in the Church, conclusive evidence of the practical excellence and usefulness of that Mission, which the imputations of its unfriendly critics can never tarnish

THE GREEK MISSION.

Location—Athens.

Missionary Staff—Miss Muir and nine assistant teachers.

The Foreign Committee has received constant reports of the progress of the work in this Mission. Fred. S. Winston, Esq., a member of the Committee, was able to visit the school during the year past while on a tour in Europe, and has favored the Committee with his impressions, which were altogether favorable. The number of teachers engaged in the school during the past school year has been ten, viz., Miss Muir and nine assistants. The number of pupils on the roll has been 462, and the attendance is reported as very regular. Miss Muir writes:

"The pupils in the advanced classes vary in age from seven to fifteen years. They study Sacred, Greek, and American history, grammar, geography, arithmetic, spelling, reading, writing, vocal music, plain and fancy needle-work. In the infant department the children vary in age from two to seven, or eight years old. It is not at all uncommon to see a girl of eight years learning her letters alongside of another not half that age. Of course you will understand the girl of eight has not had the same advantages as the other of three or four years old.

The exercises of these little ones are both religious and moral. Many of the moral exercises are amusing, yet at the same time very instructive. The more advanced pupils in this department read in the New Testament, Pentateuch, and Psalms. They also learn a little grammar, geography, and arithmetic, and writing on slates.

As our school is a school of industry, each pair of little hands must finish a small shirt and sampler before being admitted into the higher classes, and those too small to use the needle make lint.

The theory of music, although last, is not least in the estimation of this little assembly."

The school has been conducted during the past year with efficiency and economy, and never fails to win from visitors, whether foreign

sojourners, or Greeks interested in education, or the parents of the scholars, the warmest encomiums.

The work of our Church in Greece has been and is carried on in the line of *primary* education; and in entire justification of this selection, the United States Minister at Athens, in a report of the state of education in Greece, lately made to the Bureau of Education of the Department of the Interior of our Government, remarks that the attention of the Government Educational Bureau in Greece has been given too exclusively to university education, and that the great need is that greater attention should be given to elementary schools. Farther on in his report, Mr. Francis bears this testimony, which refers, however, as well to the private school conducted by Mrs. Hill as to the school under the control of the Board:

The American Mission-schools in Athens are doing an excellent work. There are, first, those founded by Dr. and Mrs. J. H. Hill, under the auspices of the Protestant Episcopal Church of the United States. The first school was established by them in July, 1831. These schools have been instrumental in giving an impetus to education, particularly as regards females, throughout Greece. During the forty years in which Rev. Dr. Hill and his accomplished wife have faithfully labored in this field of enterprise here, thousands have been educated in their schools. The pupils have been gathered from every rank in the community. Many Greek ladies have been taught the English language in these schools.

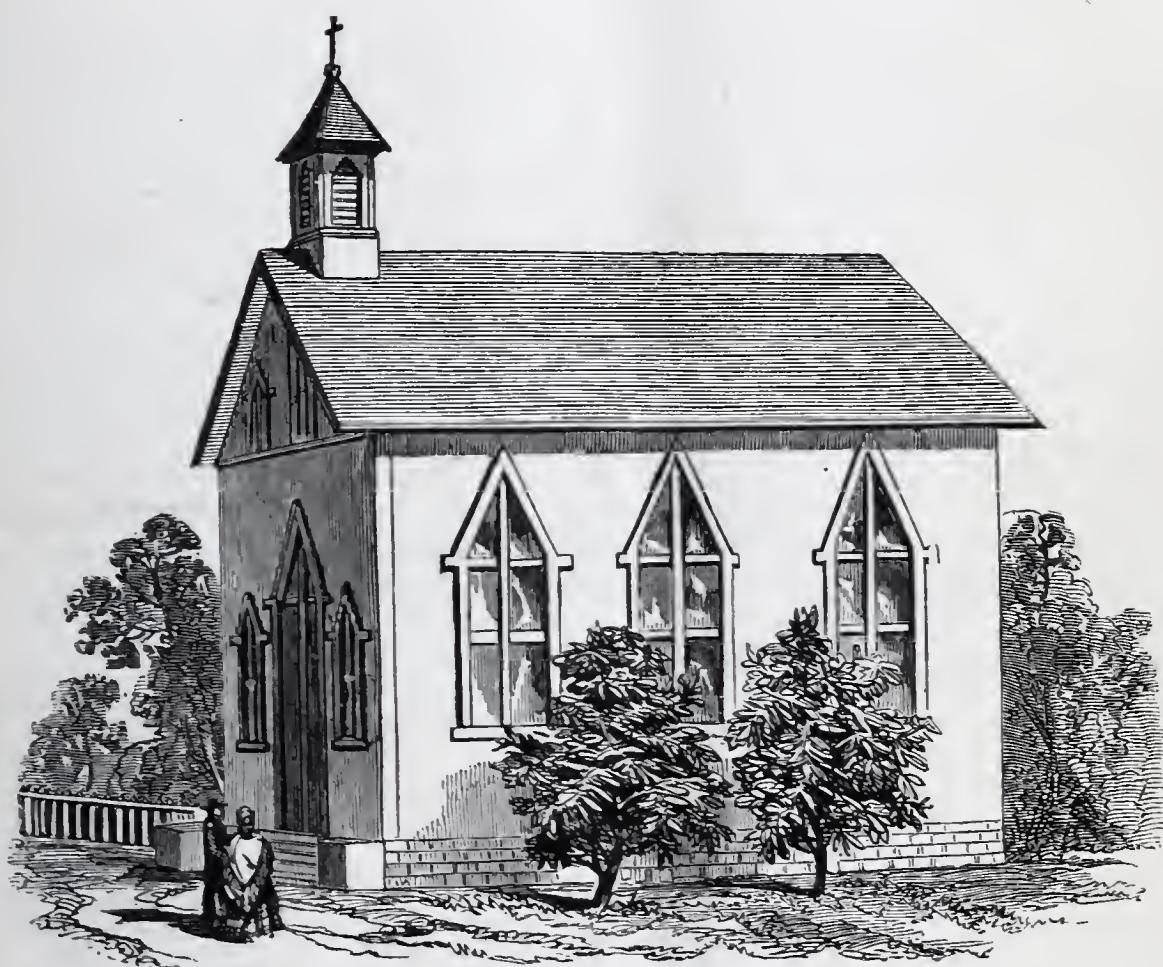
The following is Miss Muir's report of the Annual Examination, which we give in full, as presenting the inner working of the school. As will appear from this report, the memorizing of the words of Sacred Scripture is now, as it always has been, a prominent part of the exercises of the Mission School. And when it is remembered how, in times of need, the soul throws itself open even to long-forgotten texts, we cannot doubt that the words of Holy Writ, patiently and prayerfully grafted upon the minds of thousands of the young in Greece, have proved to many, according to the Apostle's description, "the engrafted Word which is able to save the soul."

MISS MUIR'S REPORT.

The annual examination of our schools took place on the 14th June, and (as on former occasions) a large assemblage of parents and friends was present. The programme was as follows:

I. THE PREPARATORY DEPARTMENT.

1. Ninety-fifth Psalm, chanted (in Greek).
2. Two of the youngest children said the Collect for Ascension Day and the LORD'S Prayer.
3. First class recited part of Psalm 119.
4. Sang a Hymn for Ascension Day.
5. Second class recited seventh chapter of the Acts of the Apostles.
6. Sang a hymn.



ST. PAUL'S CHURCH, SINOE.



7. Third class recited the first and second chapters of Genesis.
8. Sang a school rhyme.
9. Fourth class recited Scripture history, from the creation to the confusion of tongues.
10. First, second, third, and fourth classes examined in grammar, geography, arithmetic, spelling, reading, and writing from dictation.

II. THE GREEK CLASSES.

1. Chanted the Te Deum (in Greek).
2. Catechism on the Baptismal Promises (answered in the words of Scripture).
3. Catechism on the Articles of the Creed (answered in the words of Scripture).
4. Sacred history and geography of Palestine.
5. Greek-parsing, geography, history, and arithmetic.

The writing books showed their improvement in calligraphy, and the variety of needle-work exhibited proved that the useful part of female education is not neglected in our establishment.

III. THE INFANT SCHOOL.

The infants entered singing "Little Drops of Water," etc. (in English), and continued singing till all were seated. Then two little infants opened the exercises by saying the Collect for the Day very reverently. The exhibition of the infant school never fails to excite the greatest interest—parents and friends listen with intense delight. The feelings of the parents can be better understood than described while they listen with wonder and astonishment as the children go through the rules of grammar, point out the poles, and give the divisions of the globe, etc. But the crowning point comes when they behold so many hundreds of little fingers making the geometrical signs!

"They stand aghast!
And wonder what the world will come to!"

The exercises in the infant school are religious and secular. The secular lessons are amusing, and, at the same time, very instructive. They, indeed, wear many charms to entice the children's first steps towards the hill of science, making the school-room a place of great enjoyment.

IV. THE EXAMINATION IN MUSIC.

Had any of the friends of the Mission, and members of the Western Church of Christ been present, they could have joined their voices with those of the Eastern in singing the "Sweet Story of Old," and also that beautiful and well-known hymn, "Jerusalem the Golden."

And, lastly, the results of the examination were read, giving satisfaction to all, and closed with prayer and the Doxology. It was truly affecting when the parents and friends took leave of us, pouring out their grateful thanks for all that we had done, and were doing for them. Many were moved to tears. It is, indeed, very pleasing to be reassured, year after year, that this noble work is understood and highly appreciated by all. Therefore, at the close of the forty-first scholastic year of the Mission Schools at Athens, we have every reason to "thank God and take courage."

FINANCIAL STATUS.

By the economy of Miss Muir the expenses of the school for the past year have only been at the rate of \$2,800, gold, and the Foreign Committee have been glad to avail themselves of the balance of the sum appropriated to the Mission in making arrangements for the liquidation of the indebtedness (\$10,063.87, gold) reported by Dr. Hill in 1868 as having been incurred by him by reason of loss by exchange, interest, and repairs of school building, as exhibited in the report of the Foreign Committee for that year. An instalment to the amount of £500 on the payment of the indebtedness was paid in the year 1868. A further amount of £900 was put in manageable shape by the effecting of a mortgage upon the school building, which still rests upon it. The balance, say \$3,273, has remained unprovided for until the present, because of the embarrassed condition of the treasury of the Committee. They have thought it so important for many considerations that this whole sum assumed in 1868 should be paid off, that they have instructed their Treasurer to pay the balance at once, even if it should involve the borrowing of money here, and this action will be taken as soon as the requisite preliminary papers are received from Greece.

The sum of two thousand dollars per annum, which the Board requested the Committee to appropriate to the maintenance of Dr. and Mrs. Hill (one thousand dollars of which sum is provided by a special effort of their friends), has been sent out in monthly instalments.

WEST AFRICAN MISSION.

Location—Liberia and parts adjacent.

Missionary Staff—Ordained White Presbyters, 1; Ordained Liberian Presbyters, 4; Ordained Native Presbyters, 1; Ordained Liberian Deacons, 2; White (Female) Teachers, 6; Liberian Catechists or Teachers, 12; Native Catechists or Teachers, 10.

Rev. J. G. Auer, M. A., Cavalla.

Rev. G. W. Gibson (Liberian), Monrovia.

Rev. Alex. Crummell, B.A. (Liberian), Caldwell.

Rev. A. F. Russell (Liberian), Clay Ashland.

Rev. S. D. Ferguson (Liberian), Mount Vaughan.

Rev. N. T. Doldron (Liberian), Veytown.

Rev. R. H. Gibson (Deacon, Liberian), Sinoe.

Rev. Samuel W. Seton (Native), Hoffman Station.

Mrs. Auer, Cavalla.

Mrs. Ware, Cavalla.

Miss Margarete Scott, Cavalla.

Miss Julia De B. Gregg, Rocktown.

Miss Mary E. Savery (Absent).

Miss Fanny J. Botts, Orphan Asylum, Cape Palmas.

Rodger Fuller (Liberian), Kbeh Kbeh.

— Tucker (Liberian), Toto-kori.

Mrs. Ann Toomey, Cape Palmas.

Miss Sarah Barclay (Liberian), Teacher, Monrovia.

Mrs. S. Simpson (Liberian), Teacher, Cape Palmas.

J. J. Blyden (Liberian, Candidate for Orders), Catechist, Bassa.

— Clark (Liberian, Candidate for Orders), Bassa.

J. Neyle (Liberian), Catechist, Sinoe.

John T. Thorpe (Liberian), Teacher, Crozierville.
L. L. Montgomery (Liberian), Teacher, Candidate for Orders, Cavalla.
W. M. R. Richards (Liberian), Catechist, Candidate for Orders, Monrovia.
Edward Hunt (Liberian), Teacher, Cavalla.
M. P. Valentine (Native), Candidate for Orders, Catechist, Rocktown.
Joseph A. Russell (Native), Candidate for Orders, Catechist, Tebo.
Samuel Boyd (Native), Teacher, Fishtown.
Alonzo Potter (Native), Teacher, Hoffman Station.
John Farr (Native), Teacher, Half-Graway.
B. B. Wisner (Native), Teacher, Cavalla.
Merrick White (Native), Teacher, Gideyatabo.
John Bohlen (Native), Teacher, Bohlen.
Richard Killen (Native), Teacher, Rockbookah.
O. E. Shannon (Native), Teacher, Kabla.

The Republic of Liberia, in addition to the other claims which it has upon our sympathy, has this peculiar title to our watchful care and interest in all that concerns it—that it clears the way for the Church, affords a landing-place and a safe home for its Missionaries, is their security in times of the outbreak of heathen violence, is their base of operations, their starting-point in Missionary enterprise, and their magazine of supplies. This is of course not to deny that Liberia could not be any one of these things—nay, would never have had a being—but for those truths and principles of which the Church is at once the home and the preacher. The interests of the colony and the Church are intimately bound together.

The political and social disturbances which have convulsed the colony for nearly two years past have seriously embarrassed the work of the Church. Political schemes, passions, hopes, fears, have held possession of the minds of the people, to the exclusion of "that peace" in which men's hearts are set to obey God's commandments. Our Liberian clergy have found it hard to find the line beyond which their paramount duty to the Church forbade their going, in the performance of their political duty as those to whom, because of their superior knowledge and training, the people often looked as to their leaders in the State as well as in the Church.

A letter of caution, which the Committee judged it expedient to address them in the trial to which they were subjected, was received by them all, with one exception, in the friendly spirit in which it was indited, and welcomed as a help. In the exceptional case, the counsel of the Committee was peremptorily refused by the Missionary, and the Committee felt bound, to their great regret, to take action by which his connection with the Board was immediately severed. That the feeble life which the Church has been nursing into vigor in Africa should, in the critical period of its infancy, have been exposed to such a strain as that which has been referred to, and that this trial should have happened in the absence of the watchful care and guidance of a Bishop, has been to the Committee a constant source of anxiety, and the whole condition of the work, as well as particular instances of disaster, have made them keenly alive to the instant need of an overseer in the field, sent out by

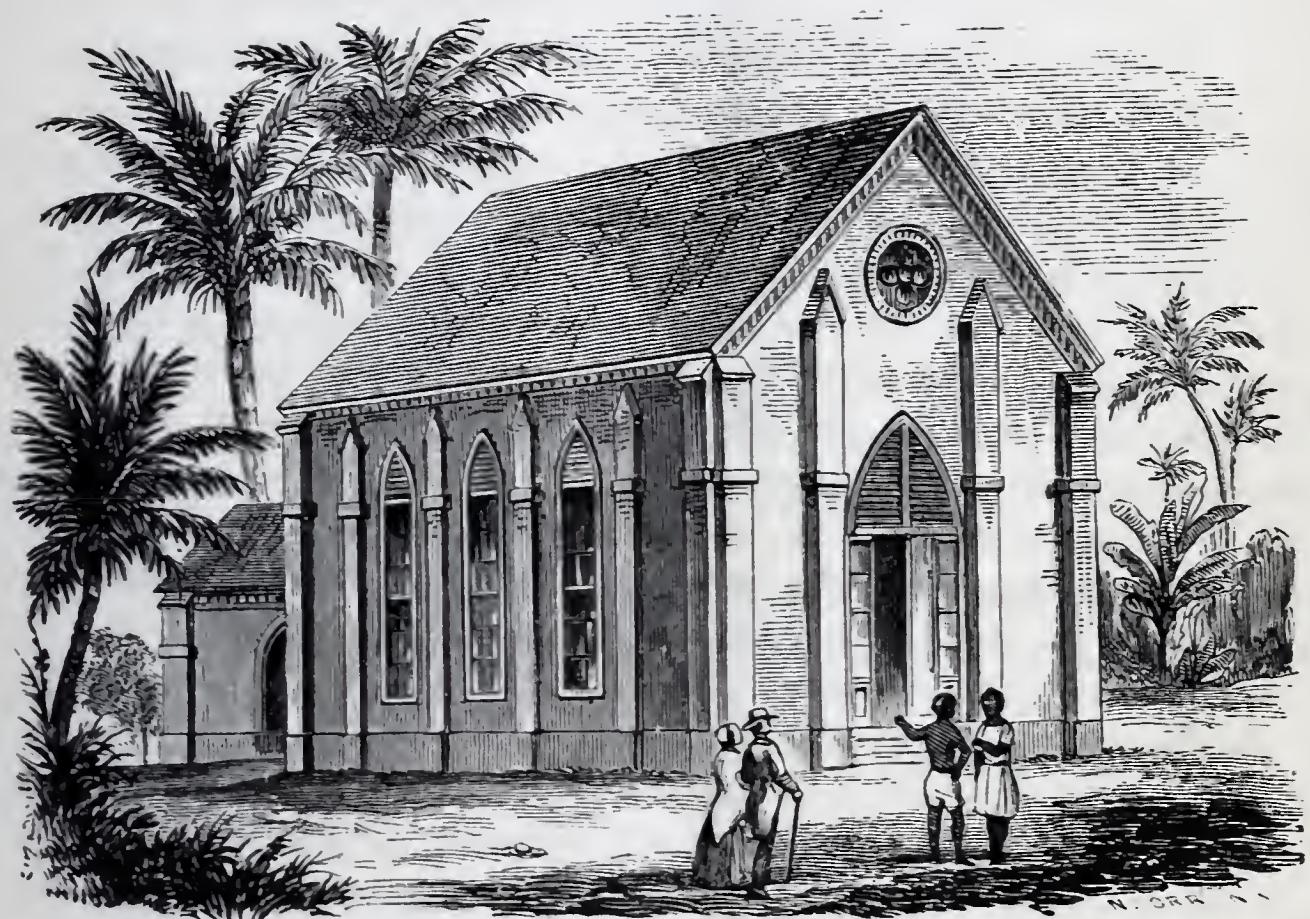
the Church with the commission, "Hold up the weak; heal the sick; bind up the broken; bring again the outcasts; seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy." They wait the action of the House of Bishops, at its meeting this week, with solicitude which words cannot express.

It is with great pain that the Committee report that the conduct of a native deacon has been such as to subject him to church discipline, and to render his discharge from the service of the Board a necessity.

LOSSES BY DEATH.

The other native deacon, the Rev. Edward Neufville, died at Rocktown on June 6th, and was buried on the 7th, in the graveyard of St. Paul's Chapel. Mr. Neufville was a native of Tah (Rocktown). There, and afterwards at Cavalla, he received a Christian education, and was received into the fold of CHRIST. Three years he spent in the United States, chiefly with the Rev. E. W. Hening. After his return, in 1862, he became teacher at Cavalla, and subsequently Candidate for Orders. In 1868 he was ordained by Bishop Payne, and then returned to Bohlen station, which he had occupied before as teacher of the boarding-school. The last few months of his life the departed brother spent with his relations at Rocktown.

The Committee have also the painful duty of recording the death of the Rev. J. K. Wilcox, and Messrs. Samuel B. Stimpson, Stephen V. R. Johnson, and S. B. Broome. In each case, the Committee have reason to believe, death was robbed of its sting. The Rev. J. K. Wilcox had been for thirteen years Missionary of the Board, and had been for several years in charge of Buchanan, Bassa, and parts adjacent. A sea voyage and a short stay in this country having been ordered by his physician as absolutely necessary to his health, he came here in the spring of 1871. He embarked from New York for his home, in the Fall, with his mind full of plans for pushing on the work at his station. He died Oct 12, 1871, while *en route*, two days after his arrival in Liverpool. The Committee desire to mention here, with many thanks, the very kind attention of Canon Gore, of Liverpool, who was with our Missionary during the two days through which he survived after reaching England, and the fraternal good-will manifested towards the Board of Missions of our Church by the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society of England, by whom the funeral expenses of the deceased were borne. They desire to return thanks also to H. Wilding, Esq., U. S. Vice-Consul, and Messrs. Brown, Shipley and Co., of Liverpool, for careful attention to all business matters connected with the unexpected demise of Mr. Wilcox, and for the transmission of proper advices to Africa, and to the Secretary and General Agent of the Foreign Committee in New York.



GRACE CHURCH, CLAY ASHLAND.

Samuel B. Stimpson was one of the native teachers trained up in the Hoffman Institute, who had for some time been in charge of the station at Taboo. He died on the 23d of August, of small-pox. Mr. Auer says of him: "We have sustained a heavy loss in the death of Mr. Stimpson, who was a fresh and capable man."

Stephen R. V. Johnson was a student in the Hoffman Institute. In his death, Mr. Auer says, the Mission has sustained great loss. "He was the most faithful student, though not as talented as others. He had something of our dear Hoffman about him. He died with readiness, fully resting on his SAVIOUR."

Mr. S. P. Broome was senior warden of the church, teacher of the school at Crozierville, and was very highly esteemed.

MOVEMENTS OF MISSIONARIES.

The Rev. Alexander Crummell, Missionary at Caldwell, having found his health much impaired by a continuous residence in Africa for several years past, is now on a visit to the United States. He arrived in New York about the middle of May.

Considerations of health have weighed with Mr. Crummell to lead him to determine to remain in this country, and the Committee understand that he expects to begin a work among the colored people of New York City.

The Rev. G. W. Gibson has received leave of absence from his station, and is expected daily in this country, which he has not visited before since the year 1853.

The strength of some of the members of the Missionary staff has been greatly overtaxed by the want of a sufficient number of Missionaries to do the work, and their health has been seriously imperilled.

Miss Scott writes regarding herself: "I go from day to day feeling that my work is nearly done. Send some one speedily, I beg, for Africa's sake."

Regarding Mr. Auer she wrote—"Mr. Auer works with his whole soul, and he cannot but be consumed; in fact, he is dying by inches. . . . He has been left to bear a burden, which but for his child-like trust in JESUS, would have crushed him long since. Talk about the African climate! This has little to do with the matter. No human frame, even in the most favorable climate, can bear being strained daily and hourly beyond its strength. People in America can form no conception of what it is to be left to work single-handed in a heathen land."

The Board will not be surprised, therefore, to learn that Mr. Auer has at last succumbed, and been obliged to leave Cavalla for a time in hope of restoring his health. He has gone to Germany with the approbation of the Committee, which place was chosen rather than this country in order that he might have the more uninterrupted rest.

In the midst of his prostration and the fear for the work occasioned

by his forced departure, his faith in the future of the Mission is most buoyant.

The Committee are glad to be able to report that Miss Savery, of the African Mission, who came to this country in an enfeebled condition last fall, reports her health entirely re-established, and she is ready to depart for her post as soon as the Committee think her return expedient. She has enjoyed, during her sojourn here, the privilege of residing at the Bishop Potter Memorial House, Philadelphia. The training which she received at this institution before her first departure for Africa added greatly to the value of her services there, and the Committee would take this opportunity of recording their sense of the incalculable advantage this institution has been to the Foreign Missions of the Church, and their appreciation of the cordiality with which its doors have been opened to all those for whose admission the Committee have applied.

*** Stations in the African Mission Field.**

The work in this field gathers near two chief points, one point being Monrovia, near the north-west extremity of Liberia, and the other Cape Palmas, near its south-west extremity. Only two stations have as yet been established in the intervening two hundred and fifty miles—viz., Buchanan, Bassa county, and Greenville, Sinoe county.

I. MONROVIA DISTRICT.

Embracing Monrovia and its neighborhood, and the stations on the St. Paul's River.

MONROVIA (Liberian civilized).

Buildings are *Trinity Church* (fine stone building, erected by the Sunday-school of St. George's Church, New York, value \$15,000), and a *school-house*, also of stone, value \$1,000; congregation organized in 1864; ministers, Rev. G. W. Gibson and Rev. Nath. Doldron, deacon (Liberians); teachers and catechists, Messrs. Rodger Fuller and W. M. R. Richards, (Liberian); number of baptisms, 4; confirmed, no bishop; burials 6; marriages, 9; communicants, 52. In the day-school, under Miss Sarah Barclay (Liberian), are 50 children. Attendance in the Sunday-school, 114.

Mission work is also carried on in connection with this station at Kbeh-Kbeh, Veytown, and Toto-Korie.

KBEH-KBEH.

This station is ten miles up a branch of the Mesurado River, among a large population of natives and Congoes. It is provided with religious services by a Catechist, Mr. Rodger Fuller. His work is catechizing, visiting from house to house, and holding public worship twice on Sunday.

VEYTOWN.

Here Mission work is kept up by Rev. N. T. Doldron, who preaches among the Veys, Crews, and other tribes, and holds a day-school numbering 30 scholars.

* The absence of a Bishop has made it impossible to obtain full statistics of the African field.

SCHOOL-HOUSE.

MISSION HOUSE.

HOFFMAN STATION.

ST. JAMES' CHURCH.



TOTO-KORIE.

This will be remembered as a town near Boporah, on the road leading to the interior country, which has lately been opened to the knowledge of the Church, and where have been found tribes of so much promise. Shortly after a Catechist, Mr. Tucker, was sent there, petty wars, the curse of Africa and the great hindrance to all progress, broke out between some of the neighboring tribes, and overrun the district. The Catechist was carried off a captive, and his work suspended. There is better news, however, now. The Catechist writes that the war is at an end, and that terms of peace will be concluded in the "dries," at which time, also, Boporah is to be rebuilt. King Marmora died some time ago, but he is succeeded by a brother who is quite as favorable to Missionary work among his people, and sends in assurance of protection and patronage to the teacher. He has also sent his son to be educated, and has himself become a pupil under our Catechist. It is supposed that after peace shall have been fully restored, this region of country will present more favorable openings than ever for Missionary enterprise.

CLAY ASHLAND.

A Liberian town a few miles from Monrovia, up the St. Paul's River. Congregation organized in 1854; minister, Rev. A. F. Russell (Liberian); *Grace Church* (brick building, value \$3,000); communicants, 31; attendance on public worship, about 30; in the Sunday-school, 30 to 40.

CROZIERVILLE.

A Liberian town a few miles from Monrovia, on the St. Paul's River. Minister, Rev. A. F. Russell; teacher, Mr. J. T. Thorpe (Liberian); *Christ Church* (wooden building, value about \$1,000, not yet finished); communicants, 7; attendance on public worship, 50; Sunday-scholars, 50 (of whom twenty adults). Day-school reported as well attended.

CALDWELL.

A Liberian town a few miles above Monrovia, on the St. Paul's, *St. Peter's Church* (brick, value \$2,500); minister, Rev. A. Crummell; communicants (at all stations), 30; attendance on public worship, 40; Sunday-scholars, 50; day-school teachers, 3; scholars 60.

St. Peter's Boarding-School (brick, value \$800). Pupils, 10 (of whom five are communicants.) The school has been conducted on the manual labor system.

Services have been also held at Virginia (where there is a church unfinished), at New Georgia, and in the Congo Towns.

II. INTERMEDIATE STATIONS.**BUCHANAN, BASSA DISTRICT.**

St. Andrew's Church, (Liberian); church building partly erected. This congregation, organized by Rev. J. Rambo (foreign), is at present without a minister. Rev. J. K. Wilcox, deceased, was the late incumbent. Mr. J. J.

Blyden (Liberian), candidate for Holy Orders, is the Teacher, and keeps up lay services. Communicants, 28; Sunday-school scholars, in 1871, two hundred and seventy; day-scholars, 48. Mr. Blyden reports that the Sunday-school is in a prosperous condition, and that a great many of the neighboring native chiefs are anxious to have teachers sent to them.

GREENVILLE, SINOE.

St. Paul's Church, organized by Rev. H. Greene, 1854. Rev. R. H. Gibson (Liberian), minister; Mr. J. Neyle, catechist; communicants, 22; Sunday-school scholars, 28; day-scholars, 30; amount of contribution for work at home, \$80; abroad, \$10. Mr. Gibson has also been preaching at Lexington, where the Mission owns a small house, and has interested himself in the heathen people of the Blue Barre tribe, among whom he has established a Sunday-school, which is conducted by Mr. Neyle. Other interesting fields open before him, and he writes: "The natives are now calling for teachers. They begin to notice the superiority of the 'Book-men,' and desire children taught to read and write."

III. CAPE PALMAS DISTRICT.

Embracing all points near Cape Palmas and the Cavalla River.

CAPE PALMAS.

St. Mark's Church (Liberian). Stone building; congregation organized by Bishop Payne, 1848; minister, Rev. S. D. Ferguson (Liberian); communicants (Liberian) 94; baptisms (Liberian), adults, 5—infants, 23; Sunday-school scholars (Liberian), 134.

St. Mark's Parish School. Teacher, Miss Simpson; scholars, 45.

MT. VAUGHAN AND LATROBE.

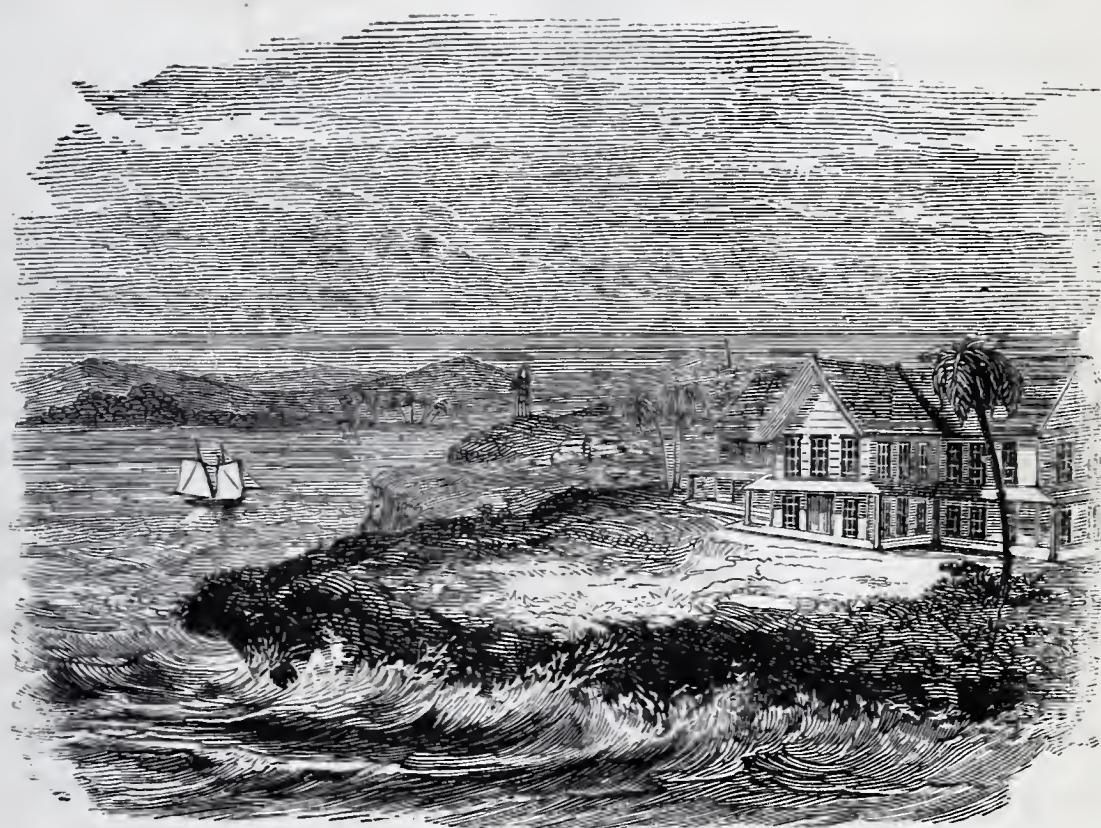
Mt. Vaughan Chapel. Services are held in this chapel, and at *Latrobe*.

The Mt. Vaughan High-School has been discontinued, and the pupils transferred to the school at Cavalla, in order to greater economy and efficiency.

HARPER, CAPE PALMAS.

Orphan Asylum (Liberian). Opened April, 1855, by Rev. Hugh Roy Scott. It stands on the point of the Cape, a bold promontory putting out into the ocean, where the delicious sea-breezes have full play. It is a stone and wooden building, three stories high, the two upper floors being occupied by the Missionaries, while the lower one contains the orphan's apartments. Beneficiaries, 15, of which number 3 are natives; and 12 are colonists.

Day Scholars —. The following ladies are engaged in the Asylum and in outside work in the neighborhood: Miss Mary E. Savery, Miss Fanny J. Botts, Mrs. Ann Toomey, Mrs. R. G. Ware. Miss Savery writes: "Many," of the beneficiaries, "are bright, intelligent children, and take pleasure in learning. The studies are reading, writing, arithmetic, grammar, and geography, religious instruction taking the lead. At 7 A.M. we have prayers in the school-room, where all the family assemble with the children. First a hymn,



THE FEMALE ORPHAN ASYLUM, CAPE PALMAS.

is sung; next, each girl repeats a verse of Scripture, after which a chapter is read and explained, and prayer is offered. At 8, breakfast; at 9, the school-bell rings; at 1, school is dismissed; 2, dinner; 3, sewing-school, which keeps until 5; 7, prayers; 9, to bed. I will tell you the daily bill of fare: salt fish and rice for breakfast; and for dinner salt pork or palm butter, with sometimes sweet potatoes or casadas in the place of rice, but more often the latter, of which the children are exceedingly fond." Mr. Auer reports: "Altogether, the Asylum is the best Female School in Liberia."

St. Mark's Hospital—stone building near Orphan Asylum. This Institution is not connected with the Mission. It was begun, however, by the Rev. C. C. Hoffman, and, under his superintendence, opened 1863. The institution affords comfortable accommodation for sick natives, Liberians, and seamen of all nations visiting the port of Harper.

FISHTOWN (Native).

A station ten miles above Cape Palmas; population, in six villages, 35,000; teacher, Mr. Samuel Boyd (native); Church not organized. Opened by the Rev. Dr. Wilson, of the A. B. C. F. Missions, in 1840. Transferred to the Protestant Episcopal Mission in 1843. Many changes in ministers and teachers have sadly retarded the growth of this station. At present, communicants, —; day-scholars, 6; Sunday-school scholars, —.

ROCKTOWN (Native).

A station five miles above Cape Palmas; population in five villages, about 35,000; St. Paul's Church—wooden building; under charge of Miss Gregg, (foreign,) Mr. M. P. Valentine, (native,) catechist; station opened by Rev. E. W. Hening; previously occupied by a teacher of the A. B. C. F., and transferred to our Mission in 1850.

HOFFMAN STATION (Native).

St. James' Church, School-house, and Parsonage; One mile from St. Mark's Church; population (heathen), 3,000; Missionary in charge, Rev. Samuel W. Seton; teacher, A. Potter; communicants, 43; boarding-scholars, 24; day-scholars, 75; Sunday-school scholars, 70.

Services are also held at the six towns of Cape Palmas and six half Grahway towns.

GREEN HILL, GRAHWAY.

A station (native), five miles east of Cape Palmas. Native population, in three villages, near 1,000; catechist and teacher, John Farr; communicants, 2; boarding scholars, 5.

HANTE LU, GRAHWAY.

A station eight miles east of Cape Palmas; native population, in three towns, 2,500; teacher—, communicants, 3; boarding scholars, 5.

CAVALLA STATION.

Ten miles east of Cape Palmas, opened by a Liberian teacher in 1835.

Rev. J. Payne took charge in 1849. Superintendent and pastor, Rev. J. G. Auer; native population, in six heathen towns, 5,000. In all of these towns services are held. The buildings here are one church, two school-houses, one large Mission House and residence used as a school-house, three kitchens, and two school-houses (one at Gbede and other at Nyado.)

The institutions here are :

(a) *Church of the Epiphany* (a stone building).

(b) *The Hoffman Institute*—A general Missionary Educational Institution.

Rev. J. G. Auer, Principal; Assistants, L. L. Montgomery, and E. Hunt. Boarding scholars, 26. The Hoffman Institute was established four-and-a-half years ago. It aims to raise up helpers to carry on the work in Africa. Boys who have had an elementary education in the Boys school in Cavalla, or elsewhere, are admitted and are prepared for such careers as they show special aptitude for. Those with special aptitude for useful trades are instructed therein, under the auspices of the Institute, and thus fitted to be teachers of useful knowledge among their own people. Others are led on and fitted to be teachers, or ministers, as Providence shall seem to point out. Four Liberian, and seven natives have already been "sent forth." Two Liberians and two natives are candidates for Orders.

CURRICULUM OF STUDIES:

1st Year (preparatory).

Reading and Writing Exercise (in English and G'debo.)	Bible History, Composition, Declamation, Drawing, Singing, Music.
G'debo Grammar,	
English Grammar,	
Geography,	
History,	
Arithmetic,	

2d Year.

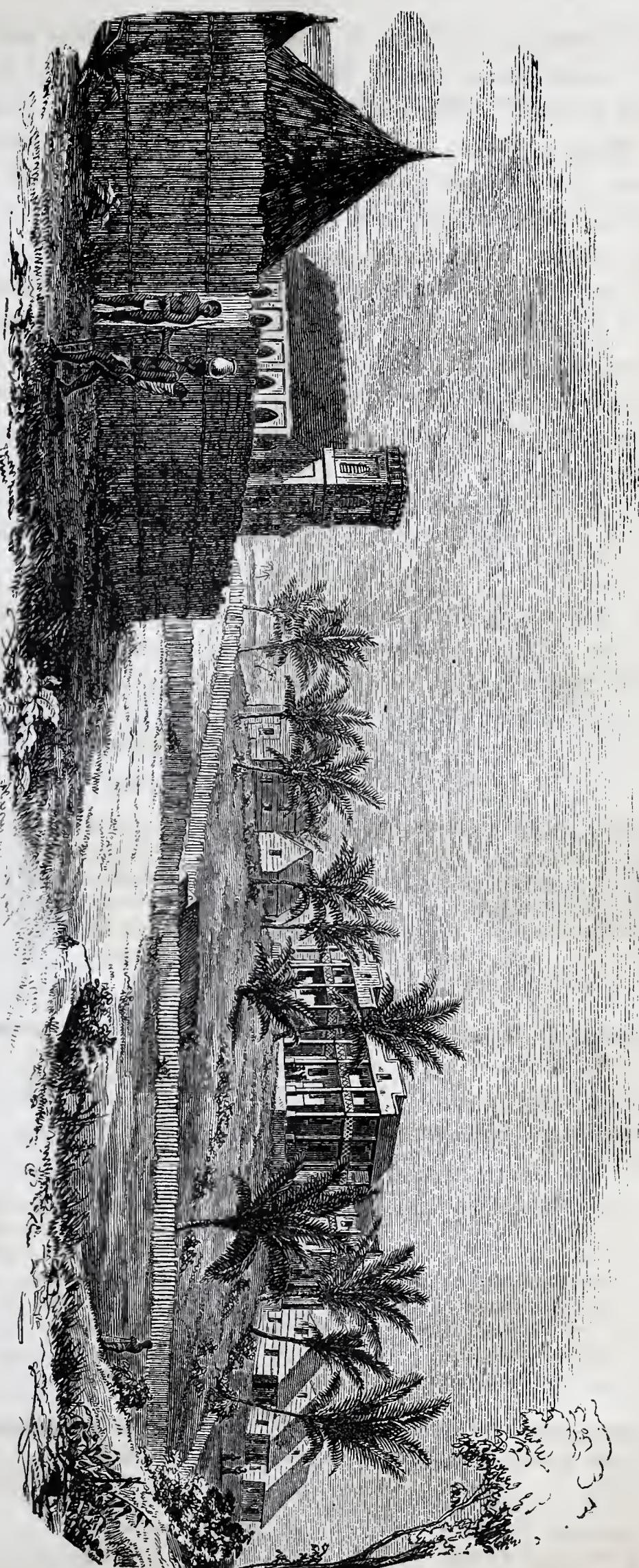
English Grammar, Geography, History, Sacred History, Bible Expl. (hist. books), Arithmetic,	Latin Grammar, Composition, Declamation, Drawing, Singing, Music.
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3d Year.

Geogr. Palestine, History, Arithmetic, Latin (Reader), Greek (Grammar), Natural Philosophy, Christian Doctrine, (Expl. of Catechism and 39 Art.,	Teaching (in Theory and Practice), Expl. of Prayer-Book, Expl. Bible (didactic books), Composition, Declamation, Drawing, Music, Singing.
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4th Year.

Arithmetic, Latin (Cæsar Virgil), Greek (N. Test, and Gram.) Hebrew (Gram. and Psalms), Christian Doctrine, Bible Expl (proph. books), Moral Philosophy,	Evid. Christianity, Teaching, Composition (Sermons), Declamation do. Drawing, Singing, Music.
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ENTRANCE TO
NATIVE VILLAGE.

CHURCH OF THE
EPIPHANY.

RESIDENCE OF THE
MISSIONARIES.

NATIVE CHRISTIAN
VILLAGE.

CAVALLA STATION.

A Mission paper, *The West African Record*, has been published at this station since 1850. The printing-office is in one of the rooms of the Hoffman Institute Building, and the type is set up and the paper worked off by the young African Students.

(c) *The Boys' Boarding-school* (building erected by Christ Church, Germantown, Phila.)—Teachers, Messrs. Wisner and Hunt. Boarding-scholars, 19.

(d) *Girls' Boarding-school*.—Teacher, Miss Margaretta Scott. Teacher of Native Language, B. B. Wisner (Native). Boarding-scholars, thirteen.

Other Statistics of Cavalla for Year ending June 30, 1872.—Baptisms, Native adults, 4; infants, 9. Admitted to Communion, natives, 10; Liberians, 7. Communicants, natives, 75; Liberians, 12; foreign, 3. Contributions to work at home, \$35. Contributions to work abroad, \$40. Number of Sunday scholars, natives, 125; Liberians, 18.

ROCKBOOKAH.

A station in the Babo Tribe, on the coast, three miles from the mouth of the Cavalla River, is occupied by a native catechist and teacher, Richard Killen (native). He has a day-school, chiefly men. There are along the coast, within the distance of eight miles from the Cavalla River, ten heathen villages, with an aggregate population of five thousand.

TABOO.

Thirty miles east of Cape Palmas, in the Plabo Tribe, having a population of about ten thousand in ten towns and villages. The station was opened by Rev. L. B. Minor in 1840. Communicants, four.

GIDEYATABO.

A station fifteen miles from Cavalla, on the river, in the Nyambo Tribe, distributed in twenty-five to thirty villages, and an aggregate population of thirty thousand. Opened in 1857 by John A. Vaughan, catechist, and William Hodge (natives). Present catechist and teacher, Merrick White (native). A school-house has lately been erected here. Day-scholars, —; boarding-scholars, eight. The catechist holds religious services in several villages around the station.

TEBO.

A station forty-five miles above Cavalla on the river, in the Tebo tribe, extending one hundred and fifty miles from the coast to the *Pank* country. It has probably a population of thirty-five thousand. This station was opened in the latter part of 1857 by Mr. William H. Kinkle, under the direction of Bishop Payne. J. A. Russell (Liberian), catechist and teacher, has charge of the station. Communicants, —; boarding-scholars, —.

KABLA.

Teacher, O. E. Shannon.

BOHLEN.

A station seventy miles above Cavalla, in the Webo Tribe, having a population of twelve thousand. It is beautifully situated near the first falls of the Cavalla, on a hill three hundred feet above the general level of the country, itself diversified with hills and mountains in every direction. *Nitie Lu*, the principal town, is near the Mission station, on a sugar-loaf-like mountain five hundred feet above the country round. It was opened, under Bishop Payne's superintendence, by T. C. Brownell, native catechist and teacher, in 1857. Rev. Ed. Neufville was the Missionary at the time of his death, 1872. Now vacant. Teacher, John Bohlen (native). Boarding-scholars, 6. A day-school is held in town, *Nitie Lu*. Number of scholars, ——. Communicants, ——.

THE CHINA MISSION.

Location.—(a) Shanghai and its suburbs. (b) Wuchang. (c) Hankow. (d) Peking.
Missionary Staff.—Ordained Foreign Missionaries, 7 (1 Bishop, 6 Presbyters); unordained Foreign (Female) Missionaries, 6; ordained Native Presbyters, 2; unordained Native Missionaries, 2.

Rt. Rev. C. M. Williams, D.D., Missionary Bishop.

Rev. Robert Nelson, Shanghai.

Rev. Elliot H. Thomson, Shanghai.

Rev. Samuel I. J. Schereschewsky, D.D., Peking.

Rev. Augustus C. Hohing, Hankow.

Rev. S. R. J. Hoyt, Wuchang.

Rev. W. J. Boone, Wuchang.

Rev. Kong Chai Wong (Presbyter), Shanghai.

Rev. Yung Kiung Ngan, M.A. (Presbyter), Hankow.

Mr. Hoong-Niok Woo, Candidate for Orders, Shanghai.

Mr. Kia-Sung Ting, Candidate for Orders, Shanghai.

Mr. ——, Catechist Peking.

Mr. Yang, Teacher, Wuchang.

Mrs. Nelson, Shanghai.

Mrs. Thomson, Shanghai.

Miss Lydia M. Fay, Shanghai.

Mrs. S. Schereschewsky, Peking.

Mrs. Hoyt, Wuchang.

Mrs. Boone, Wuchang.

CHINA has always been to the Missionary enterprise a treacherous and uncertain sea, and the vicissitudes of the work of the Church have been very great.

This year the report of the Missionary Bishop in charge may strike some persons as less encouraging than that of last year. But a general review of the results of Christian effort in China, during a series of years, and recent developments of Chinese policy, afford ground for hope and stimulate to fresh exertion. The most striking of these developments has been what is known as "The Chinese Educational Mission to America."

A commission from China has arrived in this country, having under its care about thirty Chinese boys of the average age of twelve years. They have been distributed in cultured families in different parts of Connecticut and Massachusetts. In all, one hundred and twenty boys

are to be sent to this country. They are to remain fifteen years, so as to allow time for a thorough and complete course of study—academic, collegiate, and professional—that they may carry back to their own land all the advantages which our Western civilization can bestow.

The Chinese Government has taken special pains that these boys shall continue to be taught in the system of Confucius, the great religious teacher of their own land, and doubtless is far from wishing that they should embrace Christianity. But there are not a few indications which point in another direction. Two of the Chinese officials who have charge of the boys are Christians. The boys are permitted to attend church. Five of them have been under Christian instruction in China, three of them in our own boys' school, Shanghai, and have been consecrated to GOD in baptism.

One thing seems pretty certain, that the Imperial Government is not blind to what will be the logical result of preparing choice spirits in the midst of our civilization and religion for positions of responsibility at home, and though the present movement is an experiment, yet, as one officially connected with it has remarked, "If wisely conducted at the outset, it will be a grand success, and expand into broad agencies and vast results," and it may safely be interpreted as a prophecy of progress—progress the more profoundly interesting because it concerns the oldest and largest nation on the globe.

Whatever may be predicted of the future of missions in China, this is certain of the past, that the sentinels of Christianity placed in the farthest East to watch the developments, have, while watching, succeeded in getting the most difficult of languages well in hand; have prepared dictionaries and grammars of it, have translated into several different dialects of it the Word of GOD and the Prayer Book; have given the Chinese in their own language the results of our highest attainments in law, medicine, mathematics, and all the sciences, and have thus done not a little to overcome Chinese contempt for the learning of those who come to be their teachers; have by patient continuance in well-doing lived down in some degree the enmity and suspicion with which all foreigners have been regarded; have gathered about them little societies of converts, among whom are not a few who were plucked from heathenism in early childhood, and have that greater maturity of character which comes from being trained up in the nurture and admonition of the LORD—converts who are at once the devoted friends of the Missionaries, and their living epistle known and read of all men. Indeed, the more one studies the work, the readier one is to believe such testimony as the following:

The Rev. W. A. Russell, who has been for twenty-five years a Missionary of the Church Missionary Society in China, and has been summoned to England to receive consecration as Missionary Bishop of

Ningpo and parts adjacent, lately passed through New York en route for England, and in conversation with the Secretary, while admitting the peculiar difficulties which attend the Christianizing of the Chinese, expressed the opinion that *substantial success* had already attended the work of the Missionaries, especially in raising up competent native teachers, catechists, and ministers. The preaching of many of these native ministers he considered *first class in every respect*, their skill in illustrating and enforcing truth by ingenious and striking parables being altogether remarkable.

Another Missionary of the English Church, while speaking of the possibility of a social convulsion in China which might drive all foreigners from the country, has expressed the opinion that however great a calamity the loss of all its foreign Ministers might be to the Missions, there is enough energy in the native Church not only to outlive the catastrophe, but to maintain a vigorous and aggressive life.

A third Missionary, not of the English Church, has, after careful computation, arrived at the conclusion that, should the present ratio of increase in conversions, in out-stations, and natives entering the ministry, continue, the native Christians will number over two millions in the year 1900.

While then, the condition of the work in China may have nothing in it to fix the attention of the hurried visitor, or to excite the plaudits of those who can see nothing to praise where the kingdom comes not with observation, and where what the *world* calls brilliant success is absent, and while the difficulties are both great and peculiar, and the disappointments very grievous, a general view of the whole situation is thus full of encouragement.

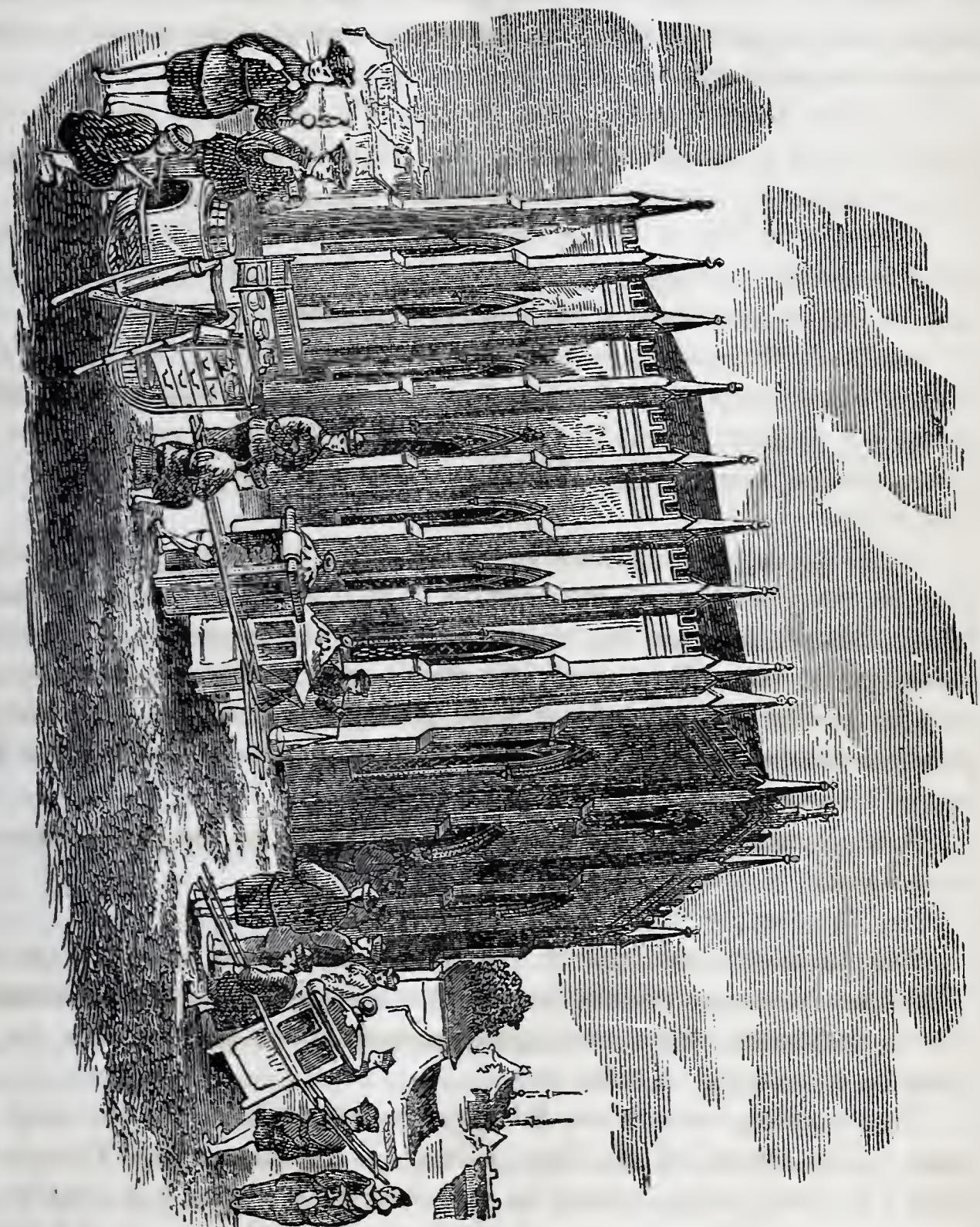
From generals, the Committee proceed now to the particulars of our own work.

MISSIONARY STAFF.

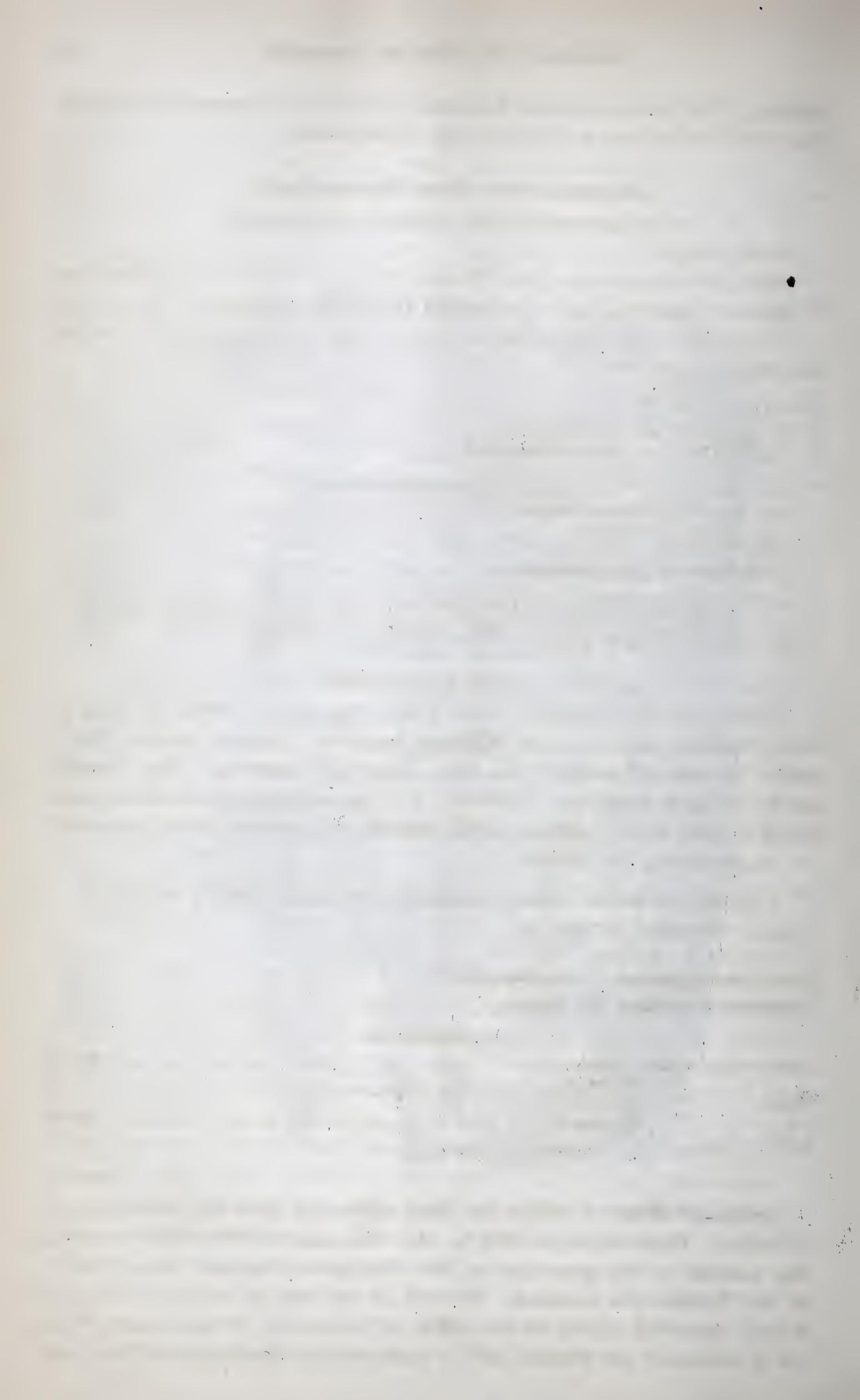
The present make up of the Missionary staff is as given above. There are, however, beside those there enumerated, quite a number of native assistants, either employed as teachers in the schools, as Bible-readers, or helping in other ways.

The working force in the Mission was strengthened at the close of the year by the return of the Rev. Elliott H. Thomson, Mrs. Thomson, and Miss Fay, who, after joining in the Jubilee Services last year in Baltimore, left the Atlantic coast about the 18th of October, sailed from San Francisco, November 1st, and reaching Shanghai without accident December 6th, were received by their fellow Missionaries and the Chinese members of the Mission with great delight.

The Rev. S. R. J. Hoyt and Mrs. Hoyt, of the Missionary staff at Wuchang, are now in the United States, whither they have been obliged to return, for a time, on account of the precarious condition of Mrs. Hoyt's



CHRIST CHURCH, SHANGHAI.



health. They arrived in San Francisco July 13. It is expected that Mr. Hoyt will be present at this meeting of the Board.

Stations in the China Mission Field.**SHANGHAI AND PARTS ADJACENT.****I. SHANGHAI.**

A flourishing seaport on the Woosung River. Province of Kiang-soo. Population estimated at one hundred and ninety thousand. The city is surrounded by a wall five miles in circuit, with several populous suburbs immediately outside.

Missionary Staff.

Rev. Robert Nelson, Shanghai.
Rev. Elliot H. Thomson, Shanghai.
Rev. Kong-Chai Wong, Shanghai.
Mr. Hoong Niok Woo, Candidate for Orders, Shanghai.
Mr. Kia-Sung Ting, Shanghai.
Mrs. Nelson, Shanghai.
Mrs. Thomson, Shanghai.
Miss Lydia M. Fay, Shanghai.

The work in Shanghai and parts adjacent can be best presented in connection with a statement of the buildings employed.

MISSION BUILDINGS.

Christ Church.—Situated within the city walls. Built by the generous benefaction of the late William Appleton, Esq., of Boston. Now under the pastoral care of the Rev. Elliott H. Thomson. The Services are all in the vernacular. There are five day-schools connected with the Mission work which centres in this church, only two of which, however, are supported by the Mission.

STATISTICS OF MISSION WORK CONNECTED WITH CHRIST CHURCH, SHANGHAI.

Baptism—Adults, 9; Infants, 15.
Day-schools, 5. Scholars, 132.
Girls' Boarding-school, 1. Scholars, 26.
Communicants—Male, 34; Female, 37.

CONTRIBUTIONS.

Communion Alms (Chinese).....	\$24 00
" " (Foreign).....	17 72
Other " " (Chinese).....	11 91
" " (Foreign).....	100 00
Jubilee Fund.....	135 50
	<hr/>
	\$288 13

Bridgman Memorial School for Girls.—Situated near the West Gate of Shanghai. It was begun in 1869, by Mrs. Bridgman and Mrs. Syle. Building was erected by the generosity of Mrs. Bridgman—formerly Miss Gillette, of our Mission, now deceased. The school has been for several years, and is now, supported chiefly by the ladies of Shanghai. It has recently been put in charge of our Mission, and is under the superintendence of Rev. and

Mrs. Elliott H. Thomson, who are aided by a number of Chinese assistants. Number of boarding-scholars, 27.

The Committee rejoice in this interesting and essential auxiliary to the Mission. "We are endeavoring," writes Mr. Thomson, "to bring the pupils up to be useful women, teaching them to work as well as study."

Church of our Saviour.—A fine stone structure. Situated in the Mission premises, about a mile and a half outside the walls in the Hong Kew settlement, one of the populous suburbs. The Rev. Robert Nelson and the Rev. Kong Chai Wong in charge. Four Services are held here every Sunday, two in the vernacular for the Chinese, and two in English for the foreign residents. Of this latter work Mr. Nelson has entire charge. He is also engaged in the instruction of the two Chinese candidates for Holy Orders.

The Boys' Boarding-School.—Situated within the Mission premises. This admirable institution, the source of great good in the past, and the occasion of many hopes for the future, is under the charge of Miss Fay. The number of boarding scholars is twenty-three. When the last detailed report was made (1871), eight of the scholars were communicants, three were candidates for baptism, and two of the older boys desired to prepare for the Ministry. The whole number are on scholarships supported by friends in this country.

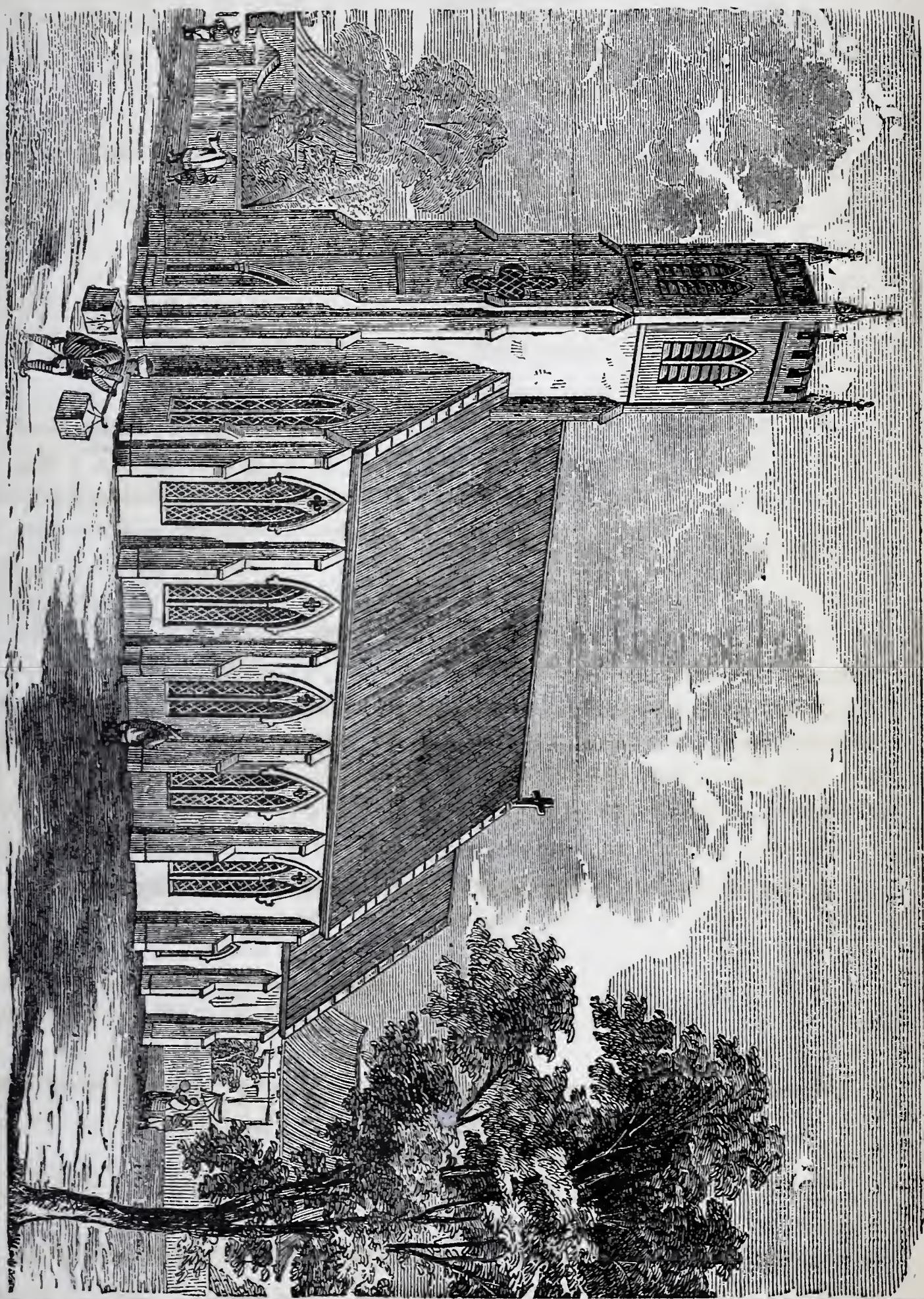
Hospital and Dispensary.—Situated in the Hong Kew settlement, on the Mission grounds. Begun by Rev. E. H. Thomson in 1868. The building was erected by funds given by native and foreign residents, and the hospital is supported entirely by contributions from the same sources. It is in the medical charge of several foreign physicians, who give their services gratuitously. Hoong Niok, one of the Candidates for Orders, has been the principal Chinese assistant from the beginning, and has shown commendable fidelity and skill.

Besides relieving much bodily suffering, this hospital opens up a large, and, it is trusted, effectual door for benefiting the people spiritually. While the applicants for relief are waiting, Mr. Nelson, or some one else, preaches to them, and a Catechist and Bible-reader endeavor afterwards, by line upon line, and precept upon precept, to teach them the first principles of the doctrine of CHRIST.

The Missionaries are, moreover, brought into the closest contact with thousands of persons, and are gaining the good will and confidence of thousands more in the towns and villages within a radius of fifteen or twenty miles of our Mission.

The number of patients treated in the wards during the last year was 142; the number of Dispensary visitors, 22,492. The whole cost of conducting the hospital was 1,426.50 Mexican dollars, of which \$402 were contributed by Chinese, Christians and heathen.

CHURCH OF THE SAVIOUR, SHANGHAI.



KONG-WAN.

A village of several thousand inhabitants, about five miles from our Mission in Shanghai. Here there is a day-school and a Christian congregation, who assemble in a room. A chapel has long been greatly needed, and has been fairly earned by the zeal which has been shown by the little flock. The Foreign Committee are happy to report that they have been able to send out 250 taels (say \$350), which, with a sum of 270 taels raised in the Mission itself at the Jubilee Services, will provide for the purchase of a lot and the erection of the much-needed chapel.

This station is under the pastoral charge of the Rev. R. Nelson, assisted by Mr. Kia Sung Ting, native Catechist and Candidate for Orders. The latter resides there with his family. His wife was educated in the Mission girls' school. Bishop Williams reports that by his instruction, pleasant manners, intelligence, and knowledge of the Scriptures, as well as of the Chinese classics, Mr. Ting is doing much to enlighten the gross darkness that covers the people, and lead men to a knowledge of the truth as it is in JESUS.

TSA-KA-PANG.

A hamlet about a mile and-a-half distant. The principal services are rendered by Hoong Niok, a Candidate for Orders, with the aid of an old school-teacher there. Rev. Mr. Nelson reported in 1871, "The inhabitants, though very plain, seem to take fast hold of instruction, and I have admitted quite a little band of them—mostly women—to the Church."

LAU-ZOK.

A village situated about two miles from the Mission, on the Low-Chow River. The Mission-house here, Miss Fay reports, "consists of several rooms, one of which is used for religious services and for a boys' day-school. Scholars, thirty. Another smaller room is used for a girls' day-school. Scholars, fifteen. A Christian man and his wife have the charge of these schools." It is one among many favorable signs in the work in China, that they are supported by the pupils of our former boarding-school, and are considered among the most promising schools of the Mission.

There are several other day-schools, but the Committee have not particular advices as to their location, or the number of those who attend them.

II. PEKING.

Peking is the capital city of China, and modern metropolis of the Chinese Empire, capital of the province of Pe-chee-lee, in a sandy plain between the Peiho and its affluent the Hoenho. The population has been estimated (probably much too highly) at 2,000,000. In it are extensive public granaries, a military arsenal, and a seminary; the college and buildings of the Russian embassy; an astronomical and a magnetic

observatory; the great temples of Ancestors and of Peace, the latter having attached to it an institution for Boodhist lamas; the national college of China, and the residences of the great dignitaries of the Empire.

Missionary Staff—

Rev. Samuel I. J. Schereschewsky, D.D., and Mrs. Schereschewsky.

Translation of the Bible.—Dr. Schereschewsky's chief work has been that of aiding in the translation of the Word of God into the Mandarin dialect.* The Foreign Committee desire again to call attention

*In each of the southern and some of the central provinces of China, including the one in which Shanghai is, there are three separate and distinct languages in constant use. These are the *Wangli*, or "Literary Language;" the *Kuan Hwa*, or "Mandarin Language;" and the *Tu Bah*, or "Colloquial of the Province." These languages are so separate and distinct that it is necessary to translate the Bible and prepare a Christian literature in each of them.

The *Wangli*, or Literary Language, is to all intents and purposes a dead language; in fact it never was a living language, in the sense of being the mother tongue of any portion of the Chinese people. It is too monosyllabic, terse, and inflexible to be used in conversation or public addresses. It is a language addressed to the eye rather than to the ear. If read aloud, the hearers cannot understand what is read. And yet in it the Chinese write most of their books, and pamphlets, and letters. It contains a literature which in point of bulk cannot be surpassed by any other in the world. It embraces the earliest records of the nation, and incloses the greater part of all which this singular people have thought for four thousand years. It is the language in which Confucius, Mencius, and Chu Hi wrote, and most of the literary men of the present day scorn to write in any other. And yet it is an exceedingly cumbersome and indefinite vehicle of thought. The separate letters or characters, which in this language are also *words*, number no less than eighty thousand! Dr. Morrison gave forty thousand in his dictionary, and these have been found to be but one-half of the whole number. Then, too, a great part of this immense number of characters are of a very complex and elaborate form. But as the Chinese consider these letters very beautiful, and this language very perfect, and as educated men in every one of the sixteen provinces of China, and also in Japan, Corea, Manchuria, Mongolia, Thibet, and Cochin China understand books in this language, *when read personally*, it became necessary to translate the Bible into it.

TRANSLATION OF THE BIBLE INTO THE LITERARY LANGUAGE.

The first translation was made by the Rev. Dr. Morrison, but like almost all such first efforts, it was found to be imperfect. Subsequent translations by the Rev. Mr. Gutzlaff, and the Rev. Dr. Medhurst, were also inaccurate and unidiomatic; and in the year 1847, it was resolved to appoint a Committee, consisting of one person from each Mission, to retranslate the whole Bible, and make, if possible, a standard version. Bishop Boone was a member of this Committee, and though ill-health prevented him from doing his full share in the concluding part of the work, yet as it was carried on near to the Bishop's residence, he continued to give aid and counsel, until it was completed, which aid and counsel, as Dr. S. Wells Williams says, "were fully appreciated by the translators." This version was completed in 1857, and has since been extensively circulated among educated Chinese.

TRANSLATIONS INTO THE COLLOQUIAL OF THE PROVINCES.

Another absolutely necessary step was to translate the Bible into the spoken language or mother tongue of each province in the southern and a portion of the cen-

to the unspeakable importance of this undertaking, which will be apparent when it is borne in mind that the Mandarin is the language spoken by half the inhabitants of China, and *is the mother tongue of two hundred millions of people*, a much larger number than speaks any other language. "This work," Dr. Schereschewsky reports, "requires all the energy, devotion, and strength at my disposal." He has, however, been able to keep up Sunday preaching in his chapel.

Day-School for Boys.—Conducted by Mrs. Schereschewsky in her own house. Pupils, thirteen.

A Dispensary has been carried on on the premises, in an unpretending way, as a wise auxiliary to the work. Mrs. Schereschewsky has also been busily engaged in the religious instruction of Chinese women.

tral part of China. These provincial colloquials differ as much from each other as do the languages of Western Europe, and each is spoken by from twenty to thirty millions of people. But the Chinese had never reduced them to writing, the Missionaries being the first to do this. Three methods of doing this have been adopted. The American Baptist Missionaries invented easily written and very simple characters to represent the Chinese sounds. The Church of England and the American Presbyterian Missionaries at Ningpo used English (Roman) letters for this purpose. Our own Missionaries followed the latter course, but resolved, in addition, to adapt certain of the multitudinous characters of the monosyllabic Literary Language to the polysyllabic Spoken Language; and as Bishop Boone and Mr. Keith, the two leading translators, thought would be the case, books thus prepared have been found to be more popular and more extensively useful than those in Roman letters, or the newly invented ones of the Baptists; for the Chinese have not only a great love for the native characters, but a knowledge of the sounds of many, and the meaning of some of them, is possessed by the great mass of the people. A greater portion of the Bible, the Prayer Book, and other works have been rendered into this language, which is spoken by thirty-six millions of people.

THE MANDARIN LANGUAGE.

Unlike the southern part of China, in the northern and one or two of the central provinces, there is but *one* spoken language, the Mandarin. Besides being the vernacular in these provinces, it is used by Mandarins or officials in all the government offices throughout the empire; hence its name. It is used, too, more or less, by merchants and literary men in all parts of the country in their intercourse with those in like position in society with themselves.

A translation of the New Testament was made into this language by the Rev. Dr. Medhurst, and published in 1850. It was, however, a very imperfect version, and after Missionaries occupied Peking, they soon felt the want of a satisfactory translation of the Scriptures into this vernacular. Several of them residing in that city formed themselves into a committee to translate the whole Bible. The following were the members of this committee: The Rev. T. McClatchie, of the English Church Missionary Society; the Rev. J. Edkins, of the London Missionary Society; the Rev. Dr. Martin, of the American Presbyterian Board; the Rev. Mr. Blodgett, of the A. B. C. F. M., and the Rev. S. I. J. Schereschewsky, D.D., of our own Mission. To the last named was chiefly assigned the Old Testament, owing to his familiarity with the Hebrew.

Dr. Schereschewsky has asked for leave of absence for two years, and desires to spend the time in Europe, where he will enjoy peculiar advantages in pursuing his studies; and the Committee, in view of his valuable services, given uninterruptedly for thirteen years, has cheerfully granted his request. It is expected that he will leave Peking next spring.

III.—WUCHANG AND ADJACENT CITIES.—Wuchang is on the Yang Tze River, about 600 miles above its mouth, in the very heart of the empire. It is the capital of the province, and a great literary centre. With Hankow and Hanyang on the opposite bank of the river, it forms almost one city, with a population of twelve hundred thousand, and is the most important commercial centre in China.

Missionary Staff:—

Rev. S. R. J. Hoyt.

Rev. W. J. Boone.

Mrs. Hoyt.

Mrs. Boone.

The following characteristics were considered to be essential in a site of an interior Mission, and Wuchang was chosen as possessing them all: That it should be healthy, with proper protection for life and property; that it should be an influential centre, where Mandarin is spoken; that it should be easy of access, and offer facilities for visiting the surrounding country for Missionary purposes; that it should be among an intelligent people, well disposed towards foreigners; and that it should be not too much preoccupied with other Missions.

The Mission was begun with the intention of carrying out there what is believed to be the true plan of effective work—an associate Mission, a Missionary centre in which several Missionaries shall work together, and establish boarding and training schools, where young men may be prepared for catechists and school-teachers and for the work of the Ministry, and from which as a base, when strong enough, laborers may go forth to occupy adjacent towns and cities.

The work has been carried on in this station with the greatest resolution. In default of funds from home sufficient to put up the buildings which seemed absolutely necessary to the usefulness of the Mission, the Missionaries put up a neat little chapel and a building for a boarding-school, and for some time provided for the support of scholars, from savings out of their Missionary stipends.

MISSION BUILDINGS.

(a) *One Double Dwelling-House*, two stories high, twelve rooms. Material, brick. Cost, \$3,000. Located in the suburbs.

(b) *Chapel of the Nativity*, thirty-five by seventeen feet, capable of seating eighty persons. Material, brick. Located on the same lot as the Clergy House, and used for Sunday Services with the converts and as a chapel for the religious exercises of the boys of the school. The chapel

was entirely paid for by contributions received in Wuchang, and from some of the converts in Shanghai.

(c) *Bishop Boone Memorial Boarding-School for Boys.*—Located on same lot as Clergy House. Material, brick. Two stories high. Original size, twenty-six feet eight inches by fourteen feet. It has since been enlarged to accommodate thirty boys. The building was erected without any cost to the Church at home, by the great self-denial of the Missionaries. The school is under the charge of the Rev. Messrs. Boone and Hoyt. Teacher, Mr. Yang.

Twenty-one scholarships have been provided for by pledges made through friends in this country, chiefly the former classmates of Rev. Mr. Boone. This is a form of charity which can always be made to interest Sunday-schools, and the Foreign Committee trust that they shall soon hear that the remaining scholarships have been undertaken.

STATISTICS OF THE WUCHANG STATION.

Baptisms—Native Adults.....	2
Native Infants, 12; Foreign Infant, 1.....	13
	—
Total.....	15
Confirmations—Native.....	2
Communicants—Last Report.....	7
Added, native.....	2
Removed.....	1
Suspended.....	1
	—
Present number.....	7
Contributions at Chapel of the Nativity, not including Jubilee Fund.....	\$91 79
Jubilee Fund.....	\$2,400 00

HANKOW.

Missionary Staff.—

Rev. A. C. Höhing.
Rev. Yung Kiung Ngan.

MISSION BUILDINGS.

Dwelling-House.—Cost, \$2,000. One of the rooms in it is fitted up as a Chapel. The rest of the building is occupied as a residence by Mr. Höhing.

Day-School Building.—Besides preaching daily, Mr. Höhing has two very flourishing day-schools, numbering eighty boys, under his care, supported chiefly by members of the foreign community. The Bishop writes: "These boys have been admirably trained to take their part in the Service. The heartiness and precision with which they respond is truly refreshing."

Hitherto these schools have had no settled place to assemble in. The Board will be glad to learn that they have at last been provided with a permanent school-house. A very well-situated building, fifty-one feet long by fifteen wide, having been offered to Mr. Höhing very cheap, a gentleman residing at Hankow, who has become interested in the school,

and has before been a generous benefactor of the Mission, immediately provided the necessary funds—\$200—for the purchase of the property, and it has been secured.

Rented House.—The front part of this building is used as a Chapel; the back part for a Day-school. Both in charge of Rev. Mr. Ngan.

STATISTICS OF CHAPEL OF SALVATION, HANKOW.

Baptisms—Adults.....	6
Infants.....	2
Total.....	8
Confirmations.....	4
Communicants—Original number.....	5
Added.....	1
Transferred to Wuchang.....	1
Present number.....	5

CONTRIBUTIONS.

From friends in America.....	\$61 85
Jubilee Fund.....	50 00
Total.....	\$111 85

As appears from what has been already said, the only places of preaching and public worship in these stations (Wuchang and Hankow) have been rooms. This has placed the enterprise at a great disadvantage, and has sorely tried the patience of the Missionaries. The Board will be glad to learn that the Foreign Committee were able, at their meeting in April, to appropriate 2,200 taels (say \$3,564) for the purchase of land and the erection of a chapel at Wuchang, and 2,500 taels (say \$4,050) for a similar use in Hankow, and that thus the faithful Missionaries, who have so long and so patiently held their ground notwithstanding the want of the buildings necessary for their work, will soon be relieved from that great hindrance.

FUND FOR AN INTERIOR STATION.

The Committee had the greater pleasure in taking this action, because they were thus able to replace the sum of \$5,000, which was placed by friends in the hands of Bishop Boone for the establishment of an interior station, and which, in the emergency caused in the Chinese Mission by the war in this country, was, with the approbation of the Committee, applied temporarily in providing for the support of the Missionary staff.

SUCHOW STILL UNOCCUPIED.

The Committee regret to report that the city of Suchow has not yet been occupied, because of lack of men and means. They pray that their brethren will keep this extraordinary case of spiritual destitution upon their minds and hearts.

“This is an opportunity,” writes Bishop Williams, “for planting the

Gospel in the very heart of the most populous province of China, away from the influence of a sea-port town, and the evil example of foreign sailors and others who come from distant lands, which we ought by all means to embrace. IT CONTAINS OVER A MILLION OF PEOPLE, AND THERE ARE FOUR OTHER WALLED CITIES WITHIN A RADIUS OF TWENTY MILES, AND IN ALL THAT SECTION OF COUNTRY NOT A SINGLE CLERGYMAN OF OUR CHURCH, NOR INDEED A MINISTER OF ANY DENOMINATION."

This city is within eighty miles of our chief Mission, that in Shanghai, and easily reached from that point. Several walled towns are on the direct road to it from Shanghai, and could be visited by every one who passed between the two places; and as soon as a sufficient number of native assistants could be raised up our Church could have a chain of stations from Shanghai to Suchow. There is, also, a number of walled cities within easy reach by native boats, and Missionaries stationed at Suchow could visit these places regularly, and take the oversight of work done by native clergy or catechists.

An effort for carrying the Gospel to this multitude of people has been on the Bishop's heart for three years. Each year has increased his sense of its importance. Three thousand taels (say \$4,500) will be required to begin the enterprise. Of this amount, one who is on the spot will give two-thirds, his savings out of a very limited income, so deeply touched is he by the spiritual destitution of the people, and so hopeful is he of the success of the undertaking. "The money (2,000 taels) has been deposited in the Bank," the kind donor writes. The Missionary Bishop asks for three, two at least, unmarried Missionaries to occupy this point, and pledged to remain single for three years, that the Mission may be carried on at the least possible expense, with the least possible risk, and with the greatest possible freedom from cares, until the language is mastered, the aptitude of the novices proven, and a footing for the Mission thoroughly secured.

The Committee cannot close this report of the China Mission without expressing the opinion that the heroism with which the Missionaries of our Church there have resisted the temptation to administer baptism hastily, in order to supply the demand here at home for results, and the singleness of purpose and sustained resolution with which the Mission has been carried on, give to it a moral dignity which is unsurpassed.

HAYTI MISSION.

Location.—Port-au-Prince, Cabaret Quatre, Aux Cayes, L'Anse-a-Veau, Jeremie, Cayes, St. Marc.

Missionary Staff.—

Rev. J. Theodore Holly, Port-au-Prince.

Rev. St. Denis Bauduy, "

Rev. Julien Alexandre, Cabaret Quatre.

Rev. Pierre E. Jones, Jeremie.

Rev. Charles E. Benedict, Cayes.

Mr. Alexander Battiste, Catechist, Port-au-Prince.

And a number of Lay-readers.

The Mission of our Church in Haiti has borne its first-fruits in the Ministry. Two young men, natives of Haiti, Messrs. Pierre E. Jones and Charles E. Benedict, were sent to this country, to be educated for the Ministry, by the Rev. Mr. Holly, in the year 1866, four years after the commencement of the Mission. Since that date they have been pursuing their studies as members of the Mission House, in Philadelphia, and as students in the Divinity School. Having finished their studies, they were graduated at the Commencement of the Divinity School, Thursday, June 20th, and were ordered Deacons by the Rt. Rev. Wm. Bacon Stevens, D.D., the same day.

They received appointment from the Foreign Committee, as Missionaries among their own people in Haiti, and sailed from New York in the steamship Vicksburg, for Port-au-Prince, on the 13th of July.

LOSSES BY DEATH.

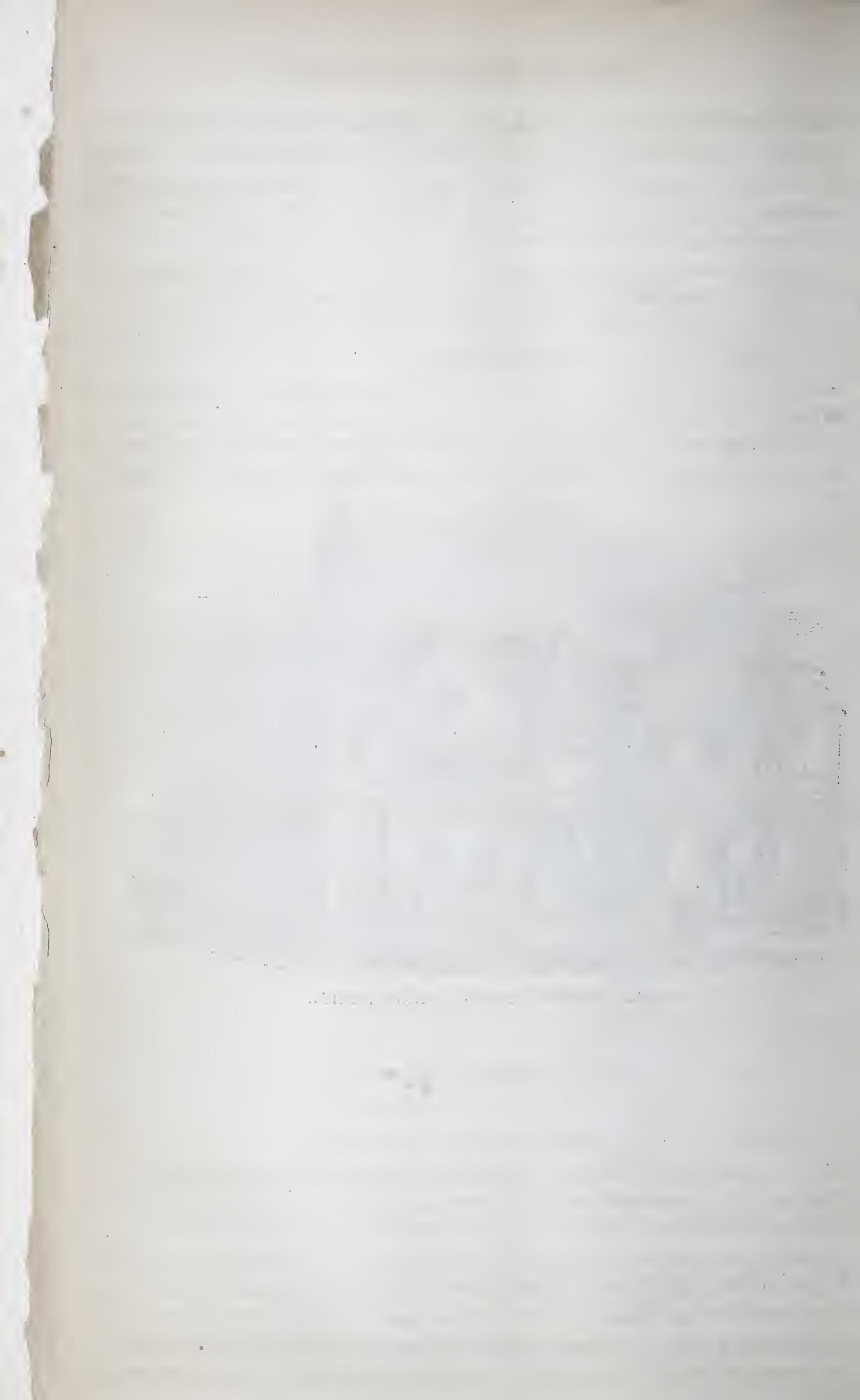
The Committee sorrowfully report the death of two of those engaged in this field, the Rev. Mr. Quine and Mr. A. D. Thélémaque. The latter had been formerly a Baptist pastor. He had conformed to the Episcopal Church, and was anxiously awaiting the arrival of a Bishop to ordain him when he was taken away. He had been engaged in zealous labors in connection with the Mission at St. Marc, and was reported as a faithful man, peculiarly qualified for the work with which he was charged. Mr. Quine had been a Roman Catholic Priest. He was here, in company with Mr. and Mrs. Holly, for a short visit at the time of the meeting of the General Convention and the Board of Missions. He impressed most favorably those whom he met, by the unaffected simplicity of his deportment, his gentleness and patience, qualities wrought out in him the more fully by his painful experience of trials and persecutions at the hands of those whom an enlightened conscience had compelled him to leave. Great hopes were centred in this beloved servant of the LORD; a line of things had been marked out for him in the Mission, for which, it was thought, he had admirable qualifications. Everything was apparently in readiness for active and efficient work when GOD called him away— infinite gain to His faithful servant, a sad breach in the Mission. He died peacefully, Dec. 14th.

NEED OF EPISCOPAL OFFICES.

Our letters from Haiti reiterate the often-repeated appeal for the visit and offices of a Bishop. The disadvantages under which this Mission has been carried on, and in spite of which it has progressed, will be appreciated when it is called to mind that it is six long years since the Mission enjoyed the presence of a Bishop; that again and again during that period the little flock in Haiti have had reason to believe that they might expect the presence of a Bishop within a few weeks; that classes have again and again been trained for confirmation, and candidates for the Ministry have



TRINITY CHURCH, PORT-AU-PRINCE, HAITI.



prepared for ordination, only to be disappointed and disheartened; while the people generally have so often heard announcements made of an expected Episcopal visit, which were never realized, that the Episcopacy of the Mission, to the chagrin of its members, has come to appear, to say the least, unreal. Mr. Holly writes:

Without any effort on our part to proselyte any one calling himself a member in communion with any branch of the Christian Church, without any offer of employment with Missionary stipend, we have seen a Congregational Pastor, a Wesleyan Pastor, a Baptist Pastor, and a Roman Catholic Priest, all come and spontaneously conform to our Church, and ask our ministerial commission to labor to build up a branch of our Church in Haiti.

Of these persons, one, the Priest, obtained license to minister, but only by *making a voyage to this country* to make his declaration of conformity before a Bishop here. One of the others, after waiting several years in vain, became discouraged and left Haiti for British Guiana. Another died recently, after five years' fruitless waiting. The remaining one still awaits the arrival of a Bishop.

There is now reason to hope, the Committee are glad to say, that the Right Reverend the Bishop of Western New York may be prevailed upon to extend to this sorely neglected field the ministrations of which it has so long stood in need. The Bishops, at their meeting in June, united in requesting the Presiding Bishop to assign to him the Episcopal charge of the churches in Haiti. The Presiding Bishop has acted, and has formally committed to him the oversight of this part of the Mission field. The Foreign Committee are more than ready to make all needful provision for the journey.

The year has witnessed a religious awakening among the people which the Missionaries of our Church have done what they could both to cultivate and control. In addition to the regular Services of the Church at Port-au-Prince, open-air preaching has been kept up in the different quarters of the city where the ignorant and destitute masses live that cannot be induced to come to church.

Stations in Hayti.

PORT-AU-PRINCE.

Trinity Church.—The funds for the purchase of the church lot, and for the erection of the building, were raised chiefly through the exertions of Mrs. Burgess, and the church is a memorial to the late Bishop Burgess, whose fatherly oversight and wise counsels it was the privilege of the Mission to enjoy in the last days of his life, and who was called to his rest while on his return voyage from the Mission. The building was made up in parts in this country, shipped to Port-au-Prince, and there erected. It is a frame building, attractive and church-like in appearance, thirty feet ten inches by fifty feet, cost (with lot, parsonage

and school-house) about \$12,000. The Rev. J. T. Holly is the Pastor. He reports the following statistics:

Families.....	46
Baptisms (children).....	18
Communicant—Died.....	1
Admitted.....	8
Present number.....	52
Marriages	9
Burials.....	12
Children assembled for Catechetical instruction.....	28
Catechists.....	4

Contributions.

	Haitien Currency.
Communion alms	Gourdes 3,348
Monthly Parish Collections.....	" 6,137
Convocation Fund.....	" 2,069
Special offerings for paving and arranging Church premises, \$192.30 gold, and.....	" 10,580

Total..... \$192.30 gold, and " 22,134*

The Parsonage, a frame building, twenty-one feet three inches by forty-one feet four inches, stands next the church.

Holy Trinity School.—The building stands back of the church. It has, during the past year, been furnished with desks of the most approved pattern, and with all necessary appliances for a first-class school. The school will be opened, it is expected, next January. Mr. Holly will be its principal, and he has been instructed by the Committee to spare no pains to win for it a reputation for scholastic excellence which will insure its success.

There are a number of other points where our Church has some footing. Among them are :

CABARET QUATRE.

Church of the Good Shepherd.—This little flock is under the charge of Rev. Mr. Alexandre, who also is engaged in itinerant work in a region embracing Petion Ville, Marianie, Marquisant, Carrefour Gimbal, and Petit-Fond.

Families	40
Baptisms	24
Communicants (present number).....	42

Contributions.

	Haitien Currency.
Communion Alms.....	Gourdes 200
Parish Collections.....	327
Produce from Church lot.....	880
Special Subscriptions for Church furnishings.....	1,950

Total..... Gourdes 3,357

AUX CAYES.

Here there is an organized Mission congregation, Church of the Holy Saviour, cared for by a lay reader, Mr. Duplessis Ledan.

* Average value of Haitien currency for past twelve months 300 gourdes to the gold dollar.

L'ANSE A VEAU.

This small town and its environs contain about fifteen hundred inhabitants. Here is an organized Mission congregation, Church of the Redeemer, cared for by a lay reader, Mr. J. E. Salomon.

ST. MARC.

A small town where there is an organized Mission, Church of the Intercessor, cared for until recently by Mr. A. D. Thélémaque.

JEREMIE.

This town and its environs have a population of about four thousand. The Rev. Pierre E. Jones, lately sent out from this country, has been put in charge here. The nucleus of the Mission here is a Wesleyan congregation, now six years without a pastor, which expressed its willingness to receive an Episcopal pastor, if one should be appointed for that place, to put their chapel at his disposal, and to submit to his pastoral guidance.

CAYES.

This town and its environs have a population of about seventeen thousand. The Rev. Charles E. Benedict, recently sent out from this country, has just been placed here.

JAPAN.

THE march of progress in Japan referred to in the last report of the Committee still continues, and startling changes—political, social, and religious—are following one another in such rapid succession that a new incident comes into view and absorbs attention before there has been time to comprehend the exact meaning and bearings of its predecessor.

These changes have been reported in our daily newspapers, they are a common topic of conversation, and are referred to in the report of the Missionary Bishop, and need not be rehearsed here. One report which seemed at the time to be given to the world half officially, viz., that the Government had repealed the edict against Christianity, has not proved true. Practically, however, Christianity is tolerated. There is the highest authority for saying that some of the prominent officers of the Government are Christians, and that the way is open for discreet Missionary effort.

The spirit, enterprise, and quickness in acquiring knowledge, which the Japanese have shown, so congenial to the ruling spirit of our own people, have begun to create between the two nations a peculiar sense of brotherhood, and we behold Japan to-day following our ways with the blind admiration of a younger towards an older brother. It is only fair to remember that upon our people lies the responsibility of having been the first to draw the Japanese from their isolation, and thus of calling forces into play in Japan which have shaken their social and

religious fabric to its centre, and revealed to, at least, the wiser spirits among them, the fact that the religious edifice which their instincts had reared for their refuge, and in which, until our advent roused them up, they securely dwelt, is crumbling into ruins.

The thought of these spiritually houseless, homeless ones will surely touch many Christian hearts, and make them recognize the truth that He who is moved with compassion for those who are as sheep without a shepherd, is using the course of events in Japan to make those who are safely housed in the Fold see that there are others who belong there who have not yet found the way thither, and that the Good Shepherd, while He stands within the fold, is looking also beyond it, and is repeating again among us, with yearning, His words, "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."

The Foreign Committee have used their utmost exertion to do all in this field that providential developments and the means placed at their disposal by the Church permitted.

The Rev. Arthur R. Morris has been at his post at Osaka, and has progressed enough in his study of the language to converse with the people, and has sought for opportunities of usefulness in a day-school, and in wayside talks with the passers-by. At the latest advices, his pupils, for some unexplained reason, had ceased to attend his instructions. He writes of these way-side attempts: "I have never met with anything like rudeness, and the people seem to listen with attention and some interest to what I tell them; but this is all I can say. Whether any permanent impression is made I cannot tell."

The most important work of the year has been the translation, by Bishop Williams, of the Four Gospels and the Prayer Book into the Japanese tongue.* He is now in Japan, called there by the encouraging state of affairs, and he purposes remaining there for some time to come.

It is a great satisfaction to the Committee to be able to announce that two Clergymen, each well fitted for the work which will be assigned him, have offered themselves for the work of CHRIST in Japan, have received appointment from the Foreign Committee, and will be prepared to sail from San Francisco about December 1st. They are the Rev. G. D. B. Miller, of Boise, Idaho, and the Rev. J. Hamilton Quinby, of Monticello, Florida. Both, it is hoped, will be present at this meeting of the Board.

The Secretary and General Agent has had the privilege of laying the

* Since this statement was made, the Secretary and General Agent has learned from Bishop Williams that it is a mistake. He has been engaged in translating the Gospels and the Prayer Book, but he has completed neither.

enterprise which the Foreign Committee intend to set on foot in Japan before a Japanese of high official station, who did not hesitate to express the opinion that if the educational side of the effort be made most prominent, it will be perfectly safe to put it into execution; that it will be even hailed with satisfaction by the Japanese; that Christianity may be taught the pupils in the schools (even though the edict against Christianity has not been formally repealed), if only the Missionaries do not flaunt proselytism in the eyes of the people; and that the place selected for the enterprise, Osaka, is admirably chosen.

But brilliant as the prospect for the moment seems, the Committee feel that there is great need for all concerned in this work to put a curb upon their expectation, to be prepared for reverses, and to bow before the throne of grace in earnest and continued prayers that all who engage in this enterprise may be strengthened with all might, according to God's glorious power, unto all *patience* and *long-suffering* with joyfulness. Our first trial will lie in this, that over-sanguine laborers in the Missionary work in Japan, deceived by their wishes, will send too glowing accounts of the prospects of the Gospel there. These accounts we shall be only too ready, in our yearning for the establishment of the kingdom of God in Japan, to seize upon and devour without subjecting them to the test of our judgments; and expectation, thus overfed, will be impatient and restive if the kingdom of CHRIST does not make great and visible advances there within a few years. Let the words (and all they mean) of that wise Missionary leader, Bishop Williams, be well pondered. "We can hardly hope for an immediate success. The seed-sowing in Osaka is of comparatively recent date."

The second danger to the work lies in the field itself. There are indications that the vessel which we launch in the sunshine will not always sail beneath an auspicious sky upon a glassy ocean. As the Japanese before referred to wisely remarked, "There *must* be disturbance—progress comes only through disturbance." Not only are there reactionists among the men of influence in Japan; not only are the masses blindly attached to the old order of things, and suspicious of new-comers; but there is no small reason to think that the enmity which now smoulders will be fanned into a flame by the outrageous behavior of many of our own people. The Japanese are already beginning to recoil a little in disgust from our American fertility in producing hordes of hungry, unscrupulous applicants for place. Even their heathen notions of morality have been shocked at the abandonment of all moral principle exhibited in the claims which some of the American residents in Japan have presented to the Japanese Government. They have doubtless seen enough to be ready to join in the surprise expressed by a doctor who was conversed with on the subject of going to Japan as a Missionary Physician, who remarked: "Why, I am told by people who have been

in Japan, that the *last persons to show me any sympathy in such a work will be my own fellow-countrymen there.*"

All this only makes the duty of the Church the more imperative, however. She is self-condemned if she is not as active for good as the world is for evil. The Foreign Committee can see but one course open to our American Church, and that is to meet fairly the emergency which Americans have provoked, and go to the Japanese in CHRIST's name with the works of justice, mercy, and truth. They greatly desire that any effort that may be made in this direction shall be whole-hearted and liberal enough in its scale to command respect, and they propose accordingly to have a complete staff of workers at Osaka—three Clergymen and a Physician—and to establish under their superintendence Schools for both sexes, and a Christian Hospital and Dispensary. They believe that their design will commend itself to the Church, and that their appeal for money to carry it out will meet with a ready response. They gratefully acknowledge the pledge of one thousand dollars from one layman. But much more is needed. The salaries of the Missionaries and their travelling expenses to Japan must be provided for. A house for schools and another for a hospital must be procured and furnished.

The exigency is one which manifestly calls upon our people for enterprise and devotion in giving, as well as upon the Missionaries for enterprise and devotion in laboring.

On behalf of the Foreign Committee,

WILLIAM H. HARE,

Secretary and General Agent.

23 BIBLE HOUSE,
NEW YORK, Sept. 30th, 1872.

